

*A. Charron*  
A Fort William

TREATISE  
ON HORSES,

ENTITLED  
SALOTER,

OR,

*A Complete System of*

Indian Farriery,

IN TWO PARTS:

THE FIRST, containing a particular Description of the different Colours and MARKS of HORSES, &c.

THE SECOND, a Description of all the Disorders they are subject to, &c.

COMPILED ORIGINALLY

By a SOCIETY of LEARNED PUNDITS,

IN THE SHANSKRIT LANGUAGE:

*Translated thence into Persian,*

IN THE REIGN OF

The EMPEROR SHAH JEHAN,

By ABDALLAH KHAN FIROZE JUNG,

AN EMEER OF HIS COURT,

*Which is now translated into English,*

By JOSEPH EARLES.

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*1888*

THE  
 ON HORSE  
 LISTED  
 S A L O T E R  
 OF

# Indian Artillery

IN TWO PARTS

The first, containing a description of the different  
 arms and accoutrements of the Indian Artillery.  
 The second, containing a description of the different  
 regiments of the Indian Artillery.



BY SOCIETY OF FRIENDS

IN THE SH...

Printed by...

IN THE...

THE EMPEROR SHAH JEHAN

BY ASSAULTAH KHAIRUZZAMAN

AN EMPEROR OF HIS COURT

When a new dynasty is established

BY JOSEPH EARLES

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THE



PERSIAN TRANSLATOR'S

P R E F A C E.

When a wise man would saddle the steed of thought,  
It is best that he first begin with the praise of God.

**I**N the Name of the Almighty, who maketh the high-  
blood Courser, the Heavens, move round the center,  
the Earth, with inconceivable velocity:—The Break-  
er-in, Omnipotent Wisdom, who layeth the Saddle, Sun,  
and Moon, upon the Horse of the sphere, night and day,  
and fasteneth the Starry bells likewise upon him: that in  
seeking him he may neither slacken his pace, nor desist  
a moment from his most rapid speed. And if from his  
vehement motion his shoes should become worn, he will  
shoe him again with facility, with the next succeeding  
moon.

At thy Divine command the Courser the Moon

Points to the wretch forlorn the way of his destination:

That by his midnight prayer and supplication

Thou mayest conduct him onwards in mercy to thee.

In praise of the Prince of the Apostles, the seal of the Prophets *Mohammed Mustapha*: the blessing of God be upon him and peace!

His precepts have fix'd 'till the Judgement-day  
The bridle of controul on the retive horie of time.  
So expert a horseman, his well-managed steed  
Bore him swifter than thought beyond the ninth Heav'n. (\*)  
When he essay'd to start, at one single leap,  
Inexistence became the manege of his skill.  
His people alone are the true friends of Gods  
The present and future world both are his followers.  
From God a hundred blessings and pious salutations  
Be on him, and his seed, and illustrious companions.

Let it not be concealed from men of judgment and discernment that the treatise on the knowledge of horses—on the marks which point out their noble and base qualities—on the means whereby the maladies and distempers to which they are subject may be discovered, and on the remedies conducive to the radical removal of the same, was compiled originally, in time past, by the Sages of India, in the Shanskirt language, in 19,000 *Shlooks* or Stanzas: Which dialect not being now understood by any one, save learned Pandits, the particulars of this Treatise, on that account, have hitherto remained concealed. But in the reign of the slaves† of our Sovereign Lord, exalted as the Firmament, of angelic Nature, like Jupiter in Glory, like Saturn in Majesty; the King like Jem in dignity, the Asylum of the world, the aggrandizer of the Faith of *Mohammed*, the just Emperor, the Monarch the son of Monarchs, and the Sovereign the son of Sovereigns, ‡ *Abu'l Munzeffer*,

\* This alludes to the ascension of *Mohammed* into Heaven, as declared by him to *Abubekre*; who being the first that pretended to believe in so gross an imposture, was honored in consequence by the Prophet, with the Title of *Sydyk*, or the faithful Witness of the truth.

† The Monarch himself is here meant, tho' this is accounted, throughout the East, the most respectful manner of speaking of crowned heads.

‡ The Father of victory, the bright star of Religion *Mohammed*, a second Lord of ages, *Shah Jehan* the triumphant Emperor. *Timur* or *Tamerlane* was the first who had the title of Lord of ages, because his reign exceeded a *Kirren* of which *Keran*, is the plural, or a period of thirty years.



*Shehabud Deen, Mehammud, Sahab Keran Saik, Shah Jehan Padshah Ghazi*, may God perpetuate his reign! the Pundits who were skilled in the Shanskrit language having compiled the *Salooter* or present Indian Treatise on horses, when this devoted servant of the world protecting Court, Syed Abdallah, by title Abdallah Khan Firoze Jung, being exalted by the faith defending imperial clemency and favour, was appointed to command the expedition against the infidels of the dominions of *Rana Omer Sing*, the son of *Pertab Sing*, the son of *Rana Oude Sing*, who presumptuously reared the head of arrogance above the Zemindars of the mountains, and conquest being the fortune of this supplicant of Court, and servant of the people of God, several chests of Indian books fell into the hands of the victorious warriors of the faith, among which was the *Salooter*; or Treatise on Horses; He translated it into Persian; and most of the former Treatises on this subject, correspond herewith.

As in conformity to the Divine command—“Those who war against infidels from religious motives with their persons and habiliments, are highest in dignity before God, and his chosen Ministers,”—the strenuous efforts of his Majesty the King of Modems, exerted against the enemies of the religion of the Prince of the Just\*, exceed all limits and calculation, it is evidently the motive of his vast love and affection for fine and well-paced horses. And, notwithstanding the many presents he continually makes of these rare and noble animals, there are constantly near 10,000 choice Arabian, Babylonian, Turki, and Tazi horses in the imperial stables.

All Tazies and Turkies by descent, or by birth,

Well fed and well fatten'd with sugar and Ghee;

Each one like a mountain, standing in his stall,

A mountain not only, but far more majestic.

In fleetness and swiftness, outstripping the wind,

In celerity bearing the palm of the dust from it:

\* Mohummod, bread need was over blow yet: you on action equated

† That is, Arabian Horses.

While from under their hoofs as it flies in the air,  
 It obscures with pale envy the cheek of the moon.  
 All, pervading the world, all, surrounding the globe,  
 None e'er in the universe yet saw their equals.

It is not a secret to men of penetration and discernment, that the noble science of distinguishing fine and excellent horses, is more peculiarly adapted to famous Princes and renowned Monarchs. Most learned men are agreed too, that after mankind, no animal is more noble than the horse: so that as the most holy and high God hath given the entire pre-eminence and pre-excellence to the former above all his creatures in this lower world, even so hath he given the latter the same advantages over all other animals:—having created him likewise of a more excellent form than they, and made him the delightful carriage of Princes:—that by means of his strength and courage they might be victorious over, and subdue their enemies.

With respect to the excellence of these noble animals, and the rewards of heroic warriors fighting in defence of the faith, many divine oracles have descended and been promulged similar to the above cited; and the horsemen adorned likewise with the ornaments of praise. For it is recorded in the traditions † that the *Ensars* & Citizens of *Medina*, enquired of the Prophet (the blessing of God be upon him and peace) saying, “we wish to be informed what are the most acceptable services to, and laudable actions in the sight of, God the glorious and most high, that we may diligently apply ourselves to do them.” Where upon this divine oracle descended—“Truly God loveth those that make war for his sake, and will account it to them for righteousness.”

† The sayings of *Mohammad*, called *Abadis*, esteemed equal in authority by many almost to the *Koran* itself.

§ Assistants. The Citizens of *Medina* who were contemporary with *Mohammad*, are distinguished by way of eminence with this Title, because they first enabled him by their assistance to establish his heterogeneous doctrines by the powerful and irresistible arguments of the sword, or perhaps neither he nor they would have now been heard of.



The Prophet (the blessing of God be upon him and peace) says that the noblest posture in the World is upon the back of an Arabian horse.

It is reported to have been a saying of *Ardesbir* || *Babekan*, that if Princes and Nobles were not remarkable for their skill in horsemanship, they would not be distinguished for their superior quality from the vulgar.

|| The founder of the Saffanian Dynasty of Persian Kings, who reigned over that Empire from the year 202 to 636 of our Era, when *Yezdijerd* the last monarch of the race was defeated by Saad the Khalif *Omar*'s General, and his dominions annexed to the Khalifat.

# INTRODUCTION.

The Prophet (the blessing of God be upon him and peace) says that the noblest creature in the World is upon the back of a horse. It is reported to have been a saying of the Prophet (peace be upon him) that if Princes and Nobles were not remarkable for their skill in horsemanship, they would not be distinguished for their superior quality from the vulgar.

*On the CREATION of HORSES.*

**T**HE Prince of the faithful, the Lion of God, the victorious, \* Alli the son of Abutalib (the blessings of God be upon him) says he heard from the Prophet, (peace be upon him) and the fact is universally established likewise by the traditions, that when God the most holy and omnipotent was desirous of creating the horse, he said to the southern gale "O wind I will create something out of thee;" the wind replied "O my God thy will be done." The most high God then created the horse of the south wind, and said, "I have marked thy virtues and vices beneath thy forelock:—They shall seize their plunder on thy back: I have endowed thee with the quality of bearing off thy rider in safety from before his enemy; I have appointed an ample and plentiful maintenance for thee; made the sight of thee pleasing and delightful to thy beholders; bestowed upon thee more beauty and excellence than upon any other beast; ordained that thy master shall love thee; and created a race of men who shall praise and magnify me upon thee." And he adds, that whenever they should praise and magnify God in such a manner as the horse might hear them, he also would join in the tribute of adoration.

When the Angels of God saw the miraculous creation, the delectable form and exquisite shape of the horse, "O Almighty" said they "we are thy Angels who laud

\* Mortiz Ali's Titles, who is also said to be *elect*, *praised*, and *acceptable* to God, because honourable mention is made of him in the Koran.



“and magnify thee without ceasing, what reward in return is for us?” Whereupon the Omnipotent Artist created *Ablek*, or Pye-balled horses for them, the necks of which were like those of Bactrian Camels; and to whomsoever he would send assistance in battle, he sendeth the Celestial Cavalry mounted upon them.

The most high God having created the horse he sent him upon the Earth, on which he stood upon his four feet, snuffed the wind, and neighed aloud. The Almighty then said, “my blessing be upon thee till the end of time: mankind shall preserve with care thy posterity.”

When God created Adam (upon whom be peace) he shewed all nature to him with the animals he had made, and said, “of all these things, O Adam, chuse whatever thou likest best;” and Adam (upon whom be peace) selected the Horse. “O Adam,” resumed the Almighty, “thou hast chosen a thing which I have made more excellent than all things except thyself: My blessing be on thee and thy posterity, and on him and his, until time shall end in the judgment of the last day.”

Let it also be known that one of the blessings and advantages attending the possession of a horse, is that the house in which he may be, will not be haunted by demons or malignant spirits, nor will there be any sudden death in it; but on the contrary, plenty, happiness, and prosperity: For no voice is so dreadful and terrifying to the Devil (may the curse of God be upon him) as that of this excellent animal. It is likewise worthy of remark, that he knows by divine intelligence what prosperous or adverse events will befall his master, forty days ere they actually happen.

Much has been written and said upon many occasions on the excellence of these noble Animals; but as our sole intention in compiling this Treatise, is to point out the means by which their good and bad qualities may be discovered, and their maladies and disorders known, and to describe the remedies whereby they may be eradicated, we cannot extend our observations be-

B yond

yond the limits of brevity. But in order to render it as complete and perfect as may be necessary, we have thought it expedient to add the following passages, selected from a Treatise on Horses, written in Persian, by the Sultan *Mahmood Ghaznivi*.

There is not, the Sultan observes, any Animal more clear-sighted, swift, and of better hearing in the night, than the horse: And that of all animals these four kinds only will gain admission into Paradise: first, the horses of Infidel-opposing warriors; second, the Camel of § Saleh; third, the Ass of Jesus Christ (may the blessings of God be upon him;) fourth, the Dog of the companions\* of the Cave: And that all others of the four-footed creation will be utterly excluded from the mansions of bliss.

The Prophet (may peace be upon him) continues the Sultan, would frequently wipe the face of his horse with his blessed Mantle, and feed him with barley or other grain out of it; and say,—“as ye should not let your children be without amulets, neither should ye, in like manner, suffer your horses to be without them, lest malignant eyes affect them.”

It was also a further observation of the Prophet (may peace be upon him) that he who tends a horse in a stable, should exert himself to the utmost in the care of him, as well to please Almighty God by so doing, as for the purpose of warring against infidels and unbelievers, which he ought to think highly meritorious, and acceptable to the Lord of Glory.

The Prophet (may peace be upon him) has further said, that he who would purchase a horse, let him chuse, if he possibly can, a *Mushkin*,† or a *Kumaet*‡ whose

§ The son of Arphazad, the son of Shem; esteemed a great prophet by the Mohammedans.

\* The seven Sleepers, who according to the legend, slept 309 years in a Cave, accompanied only by their Dog. This Fable is adopted by Mohammed in the Koran, and consequently believed by all orthodox Mussulmen.

† Of the colour of Musk. ‡ A chestnut or light bay horse, with mane and tail inclining to black.



fore-head, under lip, left before, and both hind feet are white; because one of this description is of the most excellent kind, and whoever goes out to war against unbelievers, mounted upon such a horse, shall assuredly be victorious, and take plunder on his back.

† *Abu Hereira* (in whom God is pleased) says that the Prophet (may peace be upon him) abominated an Arjel whose left hind foot was white; and could never prevail upon himself to like one of the kind.

An Arjel is a horse that may be of any colour, so it be one, having the left hind foot white; and generally turns out a very worthless vicious animal.

Those horses whose fore and hind feet are diagonally white, are called *Ashlit*; and this kind also the Prophet disliked.

The constitutions of a horse and a man, are much the same, and the Almighty created them both of a similar temperament of body: Every disorder to which the latter is liable, to that same is the former subject; and the remedies suitable to the one are applicable also to the other. But there are three things which the Almighty hath not created in the horse in so superior a degree as in man:—First, choler or bile: for if he possessed choler no man would have choler or spirit enough to ride him; second phlegm: for if he was much troubled with that, he would always be sick; third heel tendons: for if he had these it would be impossible for him to run well.

In the days of Solomon (may peace be upon him) it is said that there were a thousand horses with wings who flew about the World, grazing in the finest meadows, and feeding in the richest pastures they could find; and drinking the waters of the purest and most delicious fountains. They informed Solomon of this circumstance, who sent Efrit a powerful demon to catch them and bring them to him; but notwithstanding the utmost efforts of the diabolical spirit to effect it; he was unable to take them. King Solomon thereupon sent a great

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† One of the companions of the Prophet.

number of demons to empty all the fountains in the universe of their water and fill them with wine in its stead; of which the horses drinking, and becoming intoxicated, a thousand demons took each one of them by the forelock and brought them to Solomon (may peace be upon him) who ordered them all to be killed. Until the going down of the Sun they killed nine hundred of these horses; when the Angel Gabriel (may peace be upon him) appearing, said "Solomon, withhold thy hand from killing these animals; for God keeps the Sun on thy account in retrogradation, that thou mayest perform in due time thy evening devotions."—Solomon (may peace be upon him) obeyed; but besought the Almighty to deprive the remaining hundred horses of their wings; and from these are the Tazi or Chaldean horses descended.

It is no inconsiderable knowledge to be acquainted with what kind of horses are adapted to every occasion. Connoisseurs in this art have given it as their opinion that a war horse should be of one unmixed colour; and that the most perferable of all others is the *Kumaet* of this description—of a free open pace and easy carriage; undaunted; strong in the loins; with an open front, broad shoulders; full chest, short back, long leg, and tail, bones, an ample belly, a wide mouth, large buttocks, black eyes, black lips, black testicles, black tail, and black hoofs.

Hejaj Ben Yusuf, it is related, once said to Ibnul Kurriyeh "bring me hither an excellent horse fit to mount me on a day of battle." "I must refer you" he replied "to Mohammed Murzuban, a perfect connoisseur in this matter, of whom you had best enquire." Mohammed being sent for accordingly, "select me," said Hejaj to him, "from among the horses of my stables one proper to amount me in battle." Mahommed thereupon bringing all the horses before him, said, "if you want one for war, chuse a *Kumaet* of one colour; if for pleasure and recreation, a \* *Khynt*; if you wish to inspire veneration and rever-

\* A dark grey inclining to red.



"ence, let your choice be a *Musbkīn*; if to view and  
 "enjoy the green verdure, give the preference to a  
 "party-coloured *Ablek*; if the sport of the field you de-  
 "termine on, then chuse a † *Youz*; if you wish to be  
 "seen to advantage and shew your horsemanship; a  
 "black-kneed spirited ‡ *Sumend* has no equal for this  
 "purpose; if you propose going a journey with expedi-  
 "tion and celerity, a § *Gūlgūn* is the fittest for it; and  
 "if you wish to play with success at || *Chaugan*, above  
 "all take a *Serenk*. It is proper to know, however,  
 "that the best kind of horses is the *Kumaet*, which has  
 "ever been held in the highest estimation by the por-  
 "tent Sovereigns of Persia. He should be quick and  
 "clear sighted, and able to see as well as hear at a  
 "great distance; lively and high-spirited; narrow-  
 "heeled; and in dread of the whip; so that if you  
 "chose to ride him through fire he would go into it,  
 "or to plunge him into water he would take it with-  
 "out the lash; and be terrified and restless if you struck  
 "him: when dismounted he should be as quiet as a fox,  
 "when mounted as daring as a Lion, and a quick eat-  
 "er of his provender. Whatever horse, therefore,  
 "answers this description, and possesses these qualities, is  
 "of a most excellent kind."

As the names of illustrious Princes are still famous  
 and renowned in the world, so also are those of fine horses  
 upon record in the highest reputation: as the *Khyrk* of  
*Khofrou*, the *Siab* of *Jemshid*, the *Yerdè* of *Behram*,  
 the *Youz* of *Beizshun*, the *Rukhs* of *Rustam*, the *Shub-*  
*deiz* of *Parveiz*, the *Sumend* of *Kai Khofrou*, the *Kumaet*  
 of *Feridun*, and the *Ablek* of ¶ *Nushirvan*.

---

† A spotted horse.

‡ A horse of the colour of an Almond shell, or Sandal wood with black  
 ears, knees, mane, and tail.

§ A horse of any colour mixed with white spots; tho' the literal mean-  
 ing of the word is rose-coloured.

|| Red inclining to yellow.

¶ Names of ancient Persian Kings and heroes.

The

The Prophet (may peace be upon him) says that when the Almighty would distinguish any of his chosen servants with peculiar marks of his grace and favour, he bestoweth four things upon them, that is to say, an excellent horse; a spacious pleasant house; sociable and agreeable neighbours; and a virtuous honourable wife.

If you wish to distinguish a good from a bad horse, examine him minutely with the eye of an enemy to discover his defects, and find out if he is not wanting in some particular excellence; that is, whether he has not black eyes and eye-lashes, whether he does not when mounted, incline either to right or left, and whether he paces freely, throughing out his fore feet in going with ease, and lifting them high. But you should on no account purchase a horse that is deaf or dumb; that in going inclines to the right or left; or that is blind in the night, as these are great blemishes.

Would you wish to discover whether a horse be blind by night, spread a black blanket or carpet upon the ground when it is dark; throw some white thread or a white shell thereon, and ride him up towards it; if he be blind he will proceed without any hesitation and go over it; but if on the contrary he be not, as soon as he discovers the thread or the shell, he will start, turn away in a fright from the blanket, and by no means whatever be made to pass over it.

Would you desire to know whether a horse be left-footed, ride him into the water, and in and out of the gate of a house a few times; if he always lays the right foot foremost, he is right-footed, and so on the contrary, if he lays the left.

Would you chuse to learn whether a horse be dumb, ride him a few times past some mares; if he neighs he is not, but if he does not, he is.

To be brief, in order to discover the virtues and good qualities of a horse, stand behind him at the distance of about two yards, and cast a few pebbles upon him; if he seems uneasy, shifts his place, or starts from his position in consequence, take him out of the stable, mount him and



and give him liberally the whip, if when you are upon him he seems fearful, and at the same time anxious to proceed, be assured he is a most excellent animal in whom you may find very virtue and good quality you can desire, and whose value it will be difficult for any one precisely to ascertain.

Before we take leave of this subject, you must know my worthy Sirs, that the principal thing which Kings and heroes, great warriors, and men of renown, are in want of, and on which the glory and majesty of Empire, and the conquest of kingdoms and regions depends, is the horse: for without him no sovereignty could be erected, no countries be subdued, nor no mighty monarch reign.

The first thing by which a horse may be known is his colour, and in order that every one possessed of so noble an animal may acquire a knowledge so useful and advantageous to him, we shall now give the names and colours of horses:—They are the Kumaet, the Mushkin, the Nukrè, the Youz, the Sirkhynk, the Gulkhynk, the Serunk, the Ablek, the Jerdè, the \* Abresh, and the Summend, but people ought to be cautious how they purchase the Arjel, the † Eshkil, or the Ablek, as every spot of white on the body of a horse is a blemish, and one unmixed colour, be it what it may, the best, but that of the Kumaet is preferable to all others.

It is highly necessary that the Mushkin should be in flesh and good constitution; and that his eyes should be entirely free from all redness, because every black horse that has any redness in his eyes, is addicted to some very great vice;—either biting, kicking, or tossing up his head: and if he be kept inactive in the stable for any considerable time, and but seldom or never rode, he will most likely kill any person that ventures to come near him.

People should be cautious in purchasing a Youz, as he generally has bad hoofs, and is subject to a deflucti-

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\* Spotted, dapple grey, or pye ball'd.

† Of several colours.

on or disease in the eyes: a malignant look too, will make speedy impresson upon him.

The Abresh is a horse of a good kind, but liable to have bad hoofs. He is restless and uneasy both in winter and summer, from the flies and musquitos, that constantly pester him. The lion himself is terrified at him; while he stands unawed at the roaring of the lion: and you may chace that beast upon him.

If a Khynek of the whiteness of a Nukrè can be obtained whose mane, tail, legs, hoofs, and testicles are black, he will be incomparable and inestimable.

Connoisseurs in this art, however, have given it as their opinion that people should avoid as much as possible, purchasing an Ablek or an Abresh, as they are too liable to casualties. Hence in order that particular persons in an army, mounted on party-coloured horses may not be partially distinguished and mark'd out for a more speedy destruction, one approved unmixed colour is the best, and most exempt from uncommon misfortunes.

Having thus selected from the Persian Treatise, on horses, such passages as we judged necessary to render this work more perfect, we now enter upon the Persian Translation of the Indian Treatise from the Shanshirt, which we have divided into two parts: The one consisting of 12 Chapters on the knowledge of horses, with a description of the marks that distinguish them for their excellence: the other of 38, on the Maladies to which they are subject, and on the remedies proper for the radical cure of the same.

THE TREATISE



# A TREATISE on HORSES.

## PART 1st.

*On the Knowledge of HORSES, with a Description of the Marks that distinguish them for their Excellence.*

## CHAP I.

*On the Original and derived COLOURS of HORSES, and the Excellencies and Defects of the same.*

**C**ONNOISSEURS in this art, especially the Compilers of the Sâlooter, who were the primitive inventors and founders of it, have advanced that there are only four original colours among horses, and that the rest are all derivatives.

The first, and consequently the best colour is white, which the Persians, when applying it to a horse, call *Nukrè*, the Indians *Setburren*, and the Arabians *Abres*. It is a whiteness in similitude like the colour of a pearl, or milk, or the moon, or silver, or ice. In fine, a *Nukrè* or a white *Khynek* should, like the orient pearl, resemble in whiteness milk, or the radiant moon.

A horse of this description, therefore, of one whole or entire colour, without blemish, and having, all his feather-marks in proper place and order, is inestimable and pre-eminently excellent. In whatever country he may happen to be, the inhabitants thereof shall in general be prosperous and happy, and his rider shall be victorious over his enemies.

The second in radical colour and rank, is the Black Horse, which is called by the Arabians, *Adhem*, by the Indians, *Kishshenburren*, and by the Bukhshies, or muster masters of the army, in their muster rolls, *Mushtkin*. This colour resembles the colour of a dark cloud inclining to that of a hornet or a dusky green, or smoke, or the colour of a Kouril, which is an Indian animal. It should in short be like a cloud beheld through the light, resembling in blackness the Indian wasp or beetle.

If a horse of this description be of one whole colour without blemish, and has also his feather-marks in place and order, they account him excellent; his rider shall assuredly be victorious upon his back over all his enemies. But should there even happen to be white upon his ears, his eyes, and his legs, he is notwithstanding esteemed an excellent horse, and his master shall be prosperous and fortunate.

If there should happen to be a white mole or spot upon the belly of a horse, of otherwise this same entire black colour, his master shall beget male children, should it be on one side of the neck, his master shall grow rich and opulent; and if it should chance to be on the forehead, they likewise account him fortunate and excellent.

The third colour is the red, by the Persians called *Roux* when applied to a horse, and by the Indians, *Soanburren*. It is a redness much like the colour of unbrayed saffron, or that of the flower of the pomgranate, or blood.

A horse of this description of one entire red, without blemish, having all his feather-marks in place and order, is excellent, and if the same marks should happen to be upon him which were said to be fortunate when being upon a black horse, the same advantages may be expected to be derived from the possession of him.

The fourth colour is the yellow, called *Zerde* by the Persians, and by the Indians, *Soebburren*. This yellow should be of the colour of pure gold, or the flame of fire,



fire, or the water-lily, or orpiment, or according to the Poet; it should be a yellow resembling that of the sun, dazzling with its splendid tinge the sight of beholders.

A horse of this description of one entire yellow without blemish, having all his feather-marks in place, and order, is a very excellent and good one, and if he should have the same white mole or mark, already mentioned in speaking of the black and red; so much the better; his owner may expect to derive the same advantages from the possession of him.

The four colours above-mentioned they say are the best and the original, whence all others are derived. Connoisseurs have spoken highly in praise of an entire colour, and affirm that the skin should be also of the same as the hair.

To horses of various colours they have given names in the Shanskrit language, adapted to the nature and different complexions of them: For instance, they call a horse whose mane, tail, and hoofs, are of one colour, and his skin of another, *Anuburren*, and esteem him of an excellent kind: A horse whose mane, tail, and hoofs, are of several colours, they call *Bhundirion*, and this kind also they deem excellent: A horse of one colour, whose moles or spots are of another, whether red, black, white, or yellow, they call *Chetter*, and this they likewise deem of an excellent kind. A horse whose hoofs are white in part, and in part of another colour, they call *Sâr*, and deem him excellent. A horse whose mane and tail are white, and his eyes, testicles, the sheath of his yard, his upper lip, anus, and hoofs of the colour of the Cowel, † they call *Gerg*, he is of an excellent kind. A horse whose face, palate, and yard, are red, and every other part of the colour of Sindoor, ‡ they call *Gerg Mottawesset*, or half *Gerg*, but he is not vicious. A horse whose skin is red, and his eyes of a light green, they also call *Gerg Mottawesset*: He is

† An Indian flower. A red water lily.

‡ The red stuff, which the Hindoo women put in their hair.

tolerable. But if there should happen to be dark red spots on his eyes, face, nose, belly, and back, they call him *Kirounje*, that is, a small Gerg. Should this kind of horse, however, have a white mane and tail, and his skin, eyes, anus, and hoofs be black, they call him *Kirounje* also, and esteem him excellent.

A horse whose skin, eyes, mane, hair, tail, hoofs, and anus, are of the colour of \**Sindurah*, they call *Sindurek*, and deem him excellent.

A horse whose skin, face, and testicles, are red, and his mane, tail, and hoofs white mixed with red, they call *Sitpust*, he is excellent.

A horse of a white colour, with a small mixture of yellow in it, and a black skin and mane, they call *Kood*, and account him a good one.

A horse that is entirely white, with a small portion of black intermixed with it, they call *Dhoumdurren*, and consider him a good one.

A horse whose colour is either white or red, and his mane and tail, yellow, they call *Mounijkees*, and deem him excellent.

A horse that is entirely white, red, or yellow, and has a black tail, they call *Anjinnikees*: he is excellent. But if his hair should be white mixed with yellow, they then call him *Sudhart'hullah*; if red mixed with yellow, he is called *Bubbru*, and is excellent. Should his colour, however be a black mixed with red, they call him *Dhoumer*, and hold him in no estimation.

A horse that is either red, white, black, or yellow, and the colour of his mane various, they call *Mutterkees*, and esteem him excellent; but should his tail be of different colours, they call him *Mesherwal*, and hold him in the same estimation.

A horse that is entirely red, with a light mixture of black, and has a black skin, eyes, mane, tail, hoofs, and anus, they call *Roumuk*, he is excellent: But if the

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\* The red stuff which the Hindoo women put on their foreheads, and in their hair.



black prevails above the red they call him *Kal Roumuk*, and think him exceeding good.

A horse whose colour is an equal mixture of red and black, they call *Murdouwe-Kal Roumuk*, and esteem him excellent.

A horse the colour of whose hair, mane, and tail, is an equal mixture of black and white, they call *Res*, and account him a good one: If the black predominates they call him *Kal Resfek*, and deem him good likewise: But if on the contrary the white is the prevailing colour, they call him *Saettushk*, and esteem him excellent.

A horse whose colour is of an equal proportion of black, white, and red, and whose eyes, skin, and hoofs are black, they call *Teeres*, and esteem him excellent.

A horse whose skin is black, and the colour of his hair a mixture of red and white, they call *Patl*, and esteem him excellent; but if the colour of his mane and tail, be a mixture of yellow and black, they call him *Chukkerdauk*, and account him very excellent.

A horse the colour of whose hair is a mixture of yellow and white, his skin black, and his mane of various colours, they call *Kukbrinch*, and believe him to be very good.

A horse whose hair is a mixture of black, red, and yellow, and his skin red, they call *Kousutkeh*, and deem him excellent.

*A DESCRIPTION of the different COLOURS of HORSES to which the Ancients have given Names.*

THE first is the *Kumaet*, tinged by the dye of the Almighty, with an equal proportion of black and red mixed together, whose colour they have compared to that of a date. If the black prevails, they call him *Siyeh*, and have likened this colour to the *Reeteh*: They have much celebrated a horse of this kind, and esteem him fortunate, and excellent. He bears the severity of cold,

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|| The production of a tree used by scowerers and cleansers of woollen in their business; its colour is a black inclining to red.

and the violence of heat, with inimitable patience. For as the Poet says,

A Kumaet exactly the colour of a date,  
Is in heat, and in cold, vigorous and animate.

A Kumaet bears hunger and thirst, with surprizing fortitude, and is never jaded by wearing armour, and carrying arms. His rider shall be victorious in the day of battle.

The next horse is the Surkhung, which they call in the Indian language, *Nileh*. His colour is a mixture of black and white, which they have compared to that of a Peacock's neck, a turquoise stone, or lapis luzuli. This colour is much admired, and esteemed excellent.

The next colours are those of the Kullah, the Sumend, and the Eshker, which are branches, or derivatives of the Zerdé and Youz, and are likewise esteemed excellent.

The next is the Ablek: an excellent colour. If the head of an Ablek, his feet, yard, and testicles be white, and the rest of his body of any different colour, they account him exceeding valuable and excellent, and say that his rider in the day of battle will assuredly be victorious over his enemy.

It is related, that at the battle of \* Buddu, the army of † Islam being very small, and the infidels exceeding numerous; the glorious and most high God, out of his abundant favour and mercy, sent a host of auxiliary Angels from heaven to the aid of the Faith of Mohammed (may the blessing of God be upon him!) and to insure the victory to Islam, all mounted upon Ableks; which greatly reviewed the spirits, and made more formidable the heroes of the true religion. For this reason, therefore, it is that they esteem a horse of this kind and account him fortunate and excellent.

The Abres is the next which they say is a horse whose hair should be entirely a ground of primitive white with opake stars or spots on it; but different colours are ad-

\* A place near Medina where one of Mohammed's battles was fought.

† The Mohammedan Faith.



mitted for the ground, by which the horse is called: as a Kumaet Abres, a Youz Abres, a Siah, or black Abres, &c. and these are all looked upon to be excellent horses.

If the hair of a horse's mane should be so long as to reach and cover his hoofs, they call him *Haiki*: he is much admired, very valuable, and exceeding fortunate and excellent. His master shall become opulent.

A horse, the fore half of whose body is of a red similar to the redness that appears in the rising sun, and whose hind half part is of an ornament yellow, they call *Deukhyuk*, and esteem him excellent: The warrior that is mounted upon him, in the day of battle, shall be victorious over his enemy. Should the fore-half part of this horse however be white, and the other half yellow, they call him *Nissand Jung*, and account him good likewise. They also deem valuable and excellent, a horse whose feet and forehead are white: his master shall be always opulent and happy.

A horse whose feet, forehead, head, ears, and tail are white, they call *Byghal*, and think him exceeding excellent. Connoisseurs in this art have advanced that into whatever country or region a horse of this description shall set his feet, his master shall become Lord thereof, and be always victorious in battle.

A horse whose feet, forehead, and breast to the upper extremity of the belly are white, is excellent.

A Zerdè or yellow horse, whose feet are white, with eyes inclining to the same colour, is incomparably excellent, and fit to mount kings only.

A Nukrè whose right ear is either red or black, they account exceeding excellent, and aver that in whatever place such a horse may happen to be, numbers of his species will be collected there, under his fortunate auspices. His master too will always be held in honour, and be fortunate and prosperous.

A horse of the colour of a cock, having eyes resembling a doves, they deem incomparably rare and excellent, and fit to mount kings,

A yellow

A yellow horse whose eyes are languishingly, rolling, and black, as those of a deer; his back short and his hair soft, delicate, and shining, is most fleet and swift beyond all manner of doubt. If there should also happen to be three feathers upon his breast above the number, usually found upon the breasts of horses, he is exceeding excellent, and his rider shall never be either sorrowful or afflicted.

A yellow horse with rolling eyes like Deer's,  
Like it impetuous, like it stiff hair'd;  
High mettled, fiery, swift you will him find,  
Bearing the palm in fleetness from the wind;  
And if good marks be added to these things,  
He's fit to mount in state the greatest kings.

*Of COLOURS which are held disagreeable and faulty, and accounted inauspicious.*

A HORSE of the colour of smoke, or of ashes, or of a ring dove, or of a snake, or of a jackal, or of a rat, they count worthless; he is not esteemed.

A horse of the colour of a black deer, having a black belly, is not esteemed.

A horse that has three feet white, and a very white forehead, is vicious and worthless.

A horse, otherwise entirely black, that has a white tail, is not esteemed.

A horse of the Arjel kind, is exceeding worthless and contemptible, and subject above all others to these worst of evils, viz. His rider shall be overcome in battle and be always afflicted and sorrowful. The Lord defend me from one of them.

An Arjel is a horse entirely white or black, or in short of any one whole colour, that has one foot white, if black, or of a contrary colour if he be of any other;

Buy not an Arjel, a horse of no price,  
Of his marks what they are, I will give you advice;  
His whole body should be of a colour the same,  
Excepting one foot, O God would it was lame.



*On the Whiteness of Forehead of HORSES; explaining the Excellencies and Blemishes attending the same.*

IF a white star or spot on the forehead of a horse, resemble in form and complexion the Niloufer or water-lily, the moon, or a chetter, or umbrella, and withal appears to the eye in a seeming changability; resembling a cluster of freckles on the human body, or something such like, he is valuable and excellent; but if on the contrary it appears like a trunk without a head, or link within link, separated at a distance like a chain, he is worthless and vicious.

If horse be white, or approaching to white, and has a black palate, eyes, testicles, hoofs, and tail, he is not a good one.

*On Flowers or Spots of every Colour that are to be found on HORSES, and explaining the Excellencies and Defects attending the same.*

IF there be a white flower on a Nukré-Khynek, or a dark Nukré, men of judgment and experience esteem the horse the more for it. If there be a yellow, or a white flower upon a Youz, they also account those fortunate. If a Zerdé has a red or a white flower, he is esteemed excellent, and so is a black horse also if he has a white one.

They say that of what colour soever a horse may be, if the flower upon him be white or red, he is fortunate and excellent; but for the rest, on a horse of whatever colour a black one may chance to appear, he is doubtless faulty and defective.

## C H A P II.

*On the PEICHES or FEATHERS to be found upon the several Parts of a HORSE, and explaining the Excellencies and Defects attending the same.*

KNOW that the Peiches or feathers which are to be found upon the hair of a horse, are of eight different kinds in various shapes and forms:

The first kind resemble in form the circular motion of water, observable in an eddy or a whirlpool; and most of the feathered hair on the bodies of horses is of this kind, tho' there are several other extraordinary kinds also; the second kind is in point of shape and formation like an oyster shell; the third like a half blown rosebud; the fourth is like the impression of the tongue of a cow made upon the body of her calf, when she licks it; the fifth kind is a protuberant tuft, resembling from the quantity of hair, the musk bag of a musk deer; the sixth is in form somewhat like a centiped; the seventh is shaped like a wooden sandal; and the eighth resembles very much the fore part of a sandal.

Having thus described the different kinds of feathers to be found upon the bodies of horses, we shall next innumerate the several parts of the animal whereupon they are to be found. To this end know then that they appear in only ten particular places, on any one of which if a single feather be wanting, it is considered as a blemish in a horse. One of these places is upon the upper lip, two are beneath the lower, two are on the breast, two on the head, two on the belly, circumenclosing in their projections the navel, and there is one upon the forehead. Should, therefore, a feather be wanting in any one of the abovementioned places, Connoisseurs in this art account it no trifling blemish in a horse.

*Of the FEATHERS to be found upon a HORSE, which Men of Skill and Experience consider either as Excellencies or Blemishes.*

WE shall in the first place begin with a description of those feathers which when they happen to be found upon



on a horse are declared by skilful and experienced men to be fortunate, to denote some good quality in a horse which he otherwise would not have, and to enhance his value. Among these is the *Deimen* feather, by the Indians called *Dieumen*: its place is under the horse's neck. This they esteem an exceeding fortunate feather, inasmuch as they say that should there be others of an adverse kind upon other parts of the horse, and this same be on his neck, its superior fortunate influence will render impotently effectual the power of their malignancy.

The rider of a horse having this feather shall certainly be victorious in battle. Affliction shall never cast her baneful shade o'er the flowery carpet of his happiness: he shall be powerful and opulent, live according to his heart's desire, and always obtain the object of his wishes.

The three next feathers in their places to be taken notice of are likewise esteemed fortunate. One is situated under the windpipe about half a span, or a span from the throat, the other between the *Kuttel* and *Bazu*, or lower shoulder and knee, and the third beyond the *Hypochondria*, beneath the horse's flank.

Further, should there chance to be a feather on a horse's breast, above the exact complement already taken notice of; should three or four of them indeed eventually make their appearance, it is accounted exceeding fortunate: and they say that a horse having any of these feathers, shall assuredly mount a King.

There are sometimes four or five feathers to be found upon the forehead of a horse, beneath the forelock, beside the usual one already mentioned; two other beneath the mane on different parts of the neck; another upon the crown of the head between the ears, and others at the roots of the ears, which are neither accounted fortunate nor adverse, and whether they happen to be upon a horse or not, it is of no consequence.

Of the feathers that are look'd upon as blemishes; the first is the *Kaleh*, which the Indians call *Cageddi*, tho'  
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in the vulgar dialect it is called *Burze*; it's place is upon the horse's shoulder. This is a very unfortunate and inauspicious feather: for the master of a horse that has it shall fall into extreme misery. May God keep me from such a one!

There are feathers and other marks that appear in the girth of a horse, which are accounted exceeding inauspicious and unfortunate; others again between his nostrils up to his forehead, reckoned very bad, others under the inner corners of his eyes, others upon his cheeks, his hoofs, and his shoulder blades below the *Kaleh*, others lower down upon his knees and legs, others between his knees and thighs, others upon the fore-part of his thighs, others on the outer corners of his eyes, others upon his temples, and the parts circumadjacent, and others about the upper extremity or root of his tail: If therefore one or more feathers be found upon any of the abovementioned places it is a bad sign, demonstrating the baseness of the animal; consequently people should endeavour to refrain from purchasing a horse having any of them. If a person, however, should find himself inclined to purchase a noble fine looking horse, having one of these unfortunate feathers besides the *Kaleh*, which to be sure is a very bad one, but endowed otherwise with every virtue and good quality, to remove the bad effects of the latter, let him make an instrument of gold exactly of the size and shape of the feather, which having well heated, let him sear the feather with it in such an effectual manner that a trace of it may not remain, and then give the golden feather in charity to the poor.

### C H A P. III.

#### *On the AGE of HORSES.*

THE age of a horse is most commonly discovered by his teeth, tho' men of skill and experience can exactly determine it from the appearance of his hair.

A horse



A horse whose hair is of a soft delicate texture, and bright withal, who is fond of an ambling easy pace, whose forehead bone is grown out or become prominent, whose eyes are sunk in and a groove formed in the parts of the forehead just above them, if a Khynek, that the whiteness of his colour incline to a Muski or black, if a Neile that the blackness of it tend to a white, he is certainly old, but the marks of youth in a horse are quite the reverse. This however if attended to, is comparatively but a trifling knowledge in the age of horses: the most perfect is obtained from an intimate acquaintance with their teeth:

Examine well their teeth with caution sage,  
That thence you may determine what their age.

Be it known then that a horse is foaled without teeth, but that four make their appearance the first month afterwards, two above, and two below: And these first teeth are called by the Arabians *Sunâye*, or the pairs. Between this and the age of five months, four other teeth come forth, above and below, contiguous to the *Sunâye*, which they call in Arabick *Awelat*, or the centrals, and at the age of eight months the colt receives four more, which they call *Rubaiyat* or the boundaries of the Incisores, preceding the canine teeth and grinders. Thus in eight months the colt is furnished with his twelve front teeth, which are then smooth and even; and it is from these the age of a horse may always be determined and known.

Till the colt is one year old the above teeth are of a whiteness resembling a pearl, or buffalo milk; and when they are entirely white and regular, know that he is then just one year old; at which age the Arabs call him *Hawli* or youthful, when he has entered into his second year the whiteness of his teeth begin to fade a little, and when he is full two years, is entirely changed; at which period the Persians call him *Nakund*. When he is two years and six months old, his teeth begin to fall, the first being the two primary upper teeth, which they call  
*Duyek*.

*Duyek.* When the whole four primary teeth are fallen, replaced again by others grown in their stead, and these become even and regular, the horse is three years old.

When the horse is turned of three years and six months, the Awsetat, or central teeth begin to fall, when they have all fallen out, been replaced again by others grown in their stead, and these become even and regular, he is then four years old.

When a horse is turned of four years and six months, the Rubaiyats, or boundaries of the Incisores, which grew last in order, begin to fall, when they have all fallen out, been replaced again by others grown in their stead, and these become even and regular, know that the horse is then five years old. Until he is full five years of age, the twelve Incisore, or front teeth of a horse fall out, and grows again in the manner above described, and continue to fall out, even after this period as we shall proceed to shew. To this end then know that

The natural life of a horse is 32 years, during the first five of which that he sheds his teeth, and they grow again, they number him for strength and firmness among mountains, and other such fixed and permanent things. The remaining twenty-five, however, his teeth continue fixed and unmoved, tho' subject yearly to such alterations as will hereafter be explained.

Upon the tops, and in the center of the teeth that grow up after all the primary, or milk teeth are shed, appear black hallow spots, or grooves, which change their colour and property as the horse does his age. When he is six years old, the grooves of the Awsetat, or central teeth fill up, and at eight those of the Rubaiyats fill up likewise; but the blackness continues upon the whole twelve teeth until the eighth year. When he enters into his ninth year, the blackness upon the Sunáyé entirely disappears, and is succeeded by a yellow of the colour of honey or orpiment, but the Awsetat and Rubaiyat teeth, retain a little of the blackness. The horse is then called in the Indian language *Bârú-kennàreh*.



*kennàreh.* When he reaches his tenth year, the blackness entirely disappears from the Awsetat teeth, and they then call him *Kennàreh.* When he has completed his eleventh year, it totally disappears from the Rubaiyats likewise, and then the whole twelve teeth are yellow in the marks.

From the fifth to the eight year of a horse's age, the marks on his teeth, as hath been observed, are black, they become yellow by degrees from the ninth to the eleventh. From the age of twelve to fourteen years, this yellow gradually gives place to a white like coagulated milk, or milk itself, that succeeds it: From fifteen to seventeen, these marks are changed to a yellow, very much resembling the colour of white mustard seed, which they call in Indian *Surfus* or *Dànè Kooderé*; this yellow from 18 to 20 makes way in its turn for a black of the colour of a fly: From 21 to 23 years this blackness again becomes gradually white, but a corroding whiteness: From 24 to 26 a hollowness, growing deep, takes place of this white, and the horse's teeth become irregular and distorted: From the 27th to the 29th year of his age, they grow loose and fall out, and the animal is no longer able to eat his usual provender.

#### C H A P. IV. *Describing those Parts of a HORSE that demonstrate his Spirit, Vigour, Strength, and Fleetness.*

IT is requisite in the first place that a horse should be of one entire colour, his head small, his eyes black and rolling like deers, his nose and lips thin, and the skin of them close and tight, his nostrils wide, his teeth regular, his ears small and tapering to a point like a pen, his mouth should be small, his neck long, the pole of it thick and strong, and the throat slender, and extended like the neck of a peacock. His back should be short, his loins slender, his crupper round, and joined to his back in such a manner as that one shall not easily be distinguished from the other. The roots or upper parts of his thighs should be exceeding firm and fleshy, and  
withal

withal open, his testicles should be small, his belly drawn in or even, his chest broad, his legs slender and strong, well formed with nerves, sinews, and flesh, and free from nodes, and his hoofs should be large, black, and dense. In a word, all his limbs and members should be regular, and of exact proportion, so that one might say, he had really been carved. His hair too should be soft, sleek, and shining like silk.

One infallible sign of his strength is, that he should state once a day only, but then with such force and vigour that the urine should pass between, and fall beyond his fore legs. A horse, therefore, endowed with these qualities and properties, is unquestionably strong, fleet, spirited, and vigorous, fit for all the uses and purposes of desolating war, and able to endure every kind of fatigue and hardship with the greatest patience. The Ku-mâet is the best entire colour.

### C H A P. V.

#### *On the walking and running of HORSES.*

THEY have compared the walking of a horse to the going of an elephant, for they say, that like him he should be calm and tranquil in walking, and count as it were his steps, which should be so long, that his hind feet in going should reach out or go beyond his fore feet; and that he should carry his neck at this time as erect and stately as a peacock.

When he quits the walking pace for a brisker motion, he should lift his feet with such agility from the ground, that one might say, he was going over fire, and appear to the eye, as if he scarce touched the earth with them, running along it like a weasel or a woodcock, and seeming as if he was desirous of measuring the whole extent of it. When put upon a gallop he should lift his feet, and throw them with such force and power, that one might imagine, he was plowing up the ground with them, and when urged at full speed, he should then endeavour to outstrip his very shadow, and soar up into the clouds. Wonderful animal!

CHAP.



## C H A P. VI.

*On the inauspicious or unfavourable Marks of HORSES.*

KNOW that there are horses that have a horn resembling a sixth finger upon a man's hand—the amulet, as it is called, or pendant piece of flesh hanging under a goat's neck, the pith of a mango stone, or a grain of gram: If it should be hard as the tip of a goat's horn, and small as a human nail withal, and its place be under the mane, near the pole of the neck—beneath the forelock, upon the crown of the head between the ears, on the side of the ear whence the horns of cows and sheep grow, or upon the forehead below the forelock; men of skill and experience affirm the horse having it, to be a most unfortunate good-for-nothing animal; and that in whatever house, country, or city, there shall be such a horned horse, the house shall be ruined and made desolate, and the country and city destroyed and depopulated. May the Lord preserve me from such a one!

A horse that has two fleshy excrescences, resembling the teats of a cow, on the sides of his yard, is accounted equally inauspicious as the horned one.

A horse that shall have a small third ear growing between his other two, or upon the side of either of them, they also account a very worthless animal.

A horse that has a black tongue and palate, is worthless.

A horse that has either more or less teeth than the precise number, is accounted inauspicious.

A horse whose upper and lower teeth project beyond their due bounds, is good for nothing.

The Khizzab, or Scrotum of a horse, contains two mehrehs or testicles; but should there happen to be more or less than this number, they deem him worthless.

Know that a horse is foaled without any testicles, to appearance, and teeth; should a colt, therefore, be foaled with either the one, or the other, keep him not in your house, on any account.

E

A horse

A horse that has eyes resembling a hog's, or a monkey's, is not a good one.

If the hair of a horse be as distant, or grow no closer than that upon the head of a man, he is inauspicious.

If the pasterns of a horse be so long that the fetlocks reach the ground, they account him vicious and worthless.

A horse having fleshy excrescences, or tufts of hair growing out of different parts of his body, is not accounted a good one. Be careful, therefore, that you do not, on any account, buy a horse, having any of the blemishes here pointed out, for men of skill and experience, have to all intents and purposes, absolutely forbid it.

#### C H A P. VII.

*On the intuitive Knowledge, and Fidelity, and other excellent Qualities of NOBLE HORSES.*

THEY declare that a horse is endued with intuitive knowledge. One of a noble breed, and a good country is always so cautious and circumspect, that in a dark night when the least thing shall strike his sight at a distance, or he may chance to hear a sound or a voice, he immediately knows what they are—cocks his tail, pricks erect his ears, looks about him on every side with care and attention, and strikes the ground with his foot, in order to apprize his rider, and put him on his guard.

Other excellent qualities of a noble horse are, that he be gentle, quiet, and not prone to anger, and that he do not kick or bite, that he grow not warm till you make him so, but be fleet when you urge him, slow when you would have him, and in a word quite tractable, and obedient: That his hair be always clean and bright, and that he do not lay his feet in his dung, or take any fancy to impure fodder. If a horse, therefore, shall be found to possess these qualities, he is a most noble animal, he shall never be a burthen to his master. And tho' he should happen to be wounded mortally in battle, he will nevertheless not fall till he bears his rider out of danger.

This



This peculiar quality, however, is to be found only in noble Tazzi or Arabian horses.

## C H A P. VIII.

*On the Height, Length, and Girth, of a HORSE, explaining the Blemishes of his HAIR, describing his VOICE; and giving some Information relative to the knowing whether it be good or bad.*

This CHAPTER is divided into FOUR SECTIONS.

1<sup>st</sup>. *On the Height, Length, and Girth of a HORSE.*

THE exact height of a horse should be a hundred fingers, his length from his head to his rump, a hundred and sixty, and his girth, about the measure of his height, a hundred fingers.

There are scarce any horses of a greater height, length, and girth than the above measurement. If a horse, therefore, be of this size, he is a rare and noble animal, and is ranked in the second class; a hundred and forty fingers in height, and the same measure in girth, being accounted the first: But of this there are very few indeed to be found. The third class is eighty fingers in height, and of the same measure in length and girth, but is made no account of, nor admitted among the number, or into the catalogue of tall stout horses.

The way to measure a horse by the girth is this, bring a line from his back to his navel, measure the distance between them by it and his size will be known: That to measure his height this, let a person place one end of a line upon his hoof just where the hair grows, let another bring the other end up to the top of his shoulders and lay it upon the fleshy or projecting part of them, then measure it and he has the height:—That to measure his length, this, let the end of a line be placed at the outer corner of his eye, and the other carried to his rump, and the distance between these two places is, when measured, his exact length.

2d, *On the good and ill Qualities of a HORSE's HAIR.*

CONNOISSEURS in this art declare that let a horse be of what colour he may, his hair ought to be fine, sleek, and shining, for let him, say they, have a hundred faults or vices, this will be of some advantage to him.

When you observe a horse with a fine sleek body, you take a heart-felt pleasure in beholding him, and are in a great measure unwilling to take your eyes off him. But as we have already particularly treated in our fourth Chapter, on the hair of horses, we refer the Reader to it for further information on the subject.

A horse that has coarse hair, tufty and long withal, would never, if he had a hundred virtues, be worth any thing; but on the contrary be look'd upon as a contemptible animal.

The goodness and badness of a horse's hair may be known best after washing him; the fittest time for doing which, is either in the morning or towards the close of day.

3d, *Describing the VOICE of a HORSE, and the Goodness and Badness of it.*

THE voice of a noble horse is like that of a lion loud, awful, and terrible, like thunder or the roaring of a mad elephant. A horse therefore having a voice of this nature is a noble, and accounted an auspicious animal.

A horse having a voice, resembling that of a camel, an old jackal, or an ass, they look upon as a very worthless animal.

4th, *On the good and bad Properties of SWEAT in HORSES.*

IT is said that the smell of a high bred horse's sweat is like the scent of sandal wood, of a rose bud, or the Khus of which they make the Khushkhanas or Khus houses; but the scent of the sweat of a base and worthless horse is as offensive to the nose, as garlick or the smell of fish. A horse, therefore, that has this property is a vile one.



## C H A P. IX.

*On the several CASTS or CLASSES of HORSES.*

THE learned in this science arrange horses under four different casts or classes. The first they give precedence to as the Brahmin, the second they rank as the Kehtrie, the third as the Byes, and the fourth as the Seuder; distinguishing each class from its peculiar qualities.

This CHAPTER is also divided into FOUR SECTIONS.

*1st, Of the HORSES of the BRAHMIN CAST.*

THE horses of this class are for the most part of the Nukrè kind, dove-eyed, finely shaped, of an elegant figure, and graceful in all their motions. They are remarkably clean and delicate in their food, and always calm and even tempered. Their sweat is of an agreeable smell; they neither kick nor bite, but are under the strictest command and discipline. They bear the warrior well with their own and his armour, and have a clear, strong, animating voice. This class they distinguish as the Brahmin cast of horses.

*2d, Of the KEHTRIE CAST of HORSES.*

THE horses of this class are an alert, brisk, active, strong, vehement, swift, choleric, vindictive, fierce race. Their bodies are always constitutionally in a ferment. They kick and bite, but are neither afraid of an elephant or a lion, fire or water, nor does the wound of a sword much affect them. Their understanding is of less magnitude than their bulk, but their voice, like the voice of a lion, is tremendous, loud, and awful. These are in general a very stout race of horses of the Kumaet colour, well-shaped, clean-limb'd, and excellent for war.

*3d Of*

*3d Of the BYES CAST of HORSES.*

THESE horses are for the most part of the firgha or bright bay colour. They are swift, have thick short necks, and large bellies.

If a horse of this kind should have yellow eyes he will be so exceeding fond, they say, of spiritous liquor that if a vessel full of it be laid before him, he will drink it off like water. He is never jaded with long fatiguing journies, and is admirably patient of hunger and thirst. This class of horses is excellent for the road, going expeditious, safe, and easy.

*4th Of the SEUDER CAST of HORSES.*

THE horses of this class are fond of impure and filthy things, eating ordure, dung, and rubbish of stubble and sticks: They wallow in excrement and urine, and seemingly take delight in doing it. Their breaths are nauseously fetid; they are patient under the whip, and their eyes are perpetually glutted with loathsome filthy rheum. They are in short altogether disgusting to the sight, and a very despicable weak race:

The Seuder being the lowest Indian Class,  
Eats filth and excrement instead of grass.

## C H A P X.

*On the Constitution and Temperament of HORSES.*

MEN of skill and experience have discovered three qualities or kinds of temperament common to horses, some being naturally of a windy, some of a phlegmatick, and some of a bilious habit of body.

A horse of a windy habit may be known by the following marks—his body will be lean and emaciated, and his neck as stiff as a board, so that he cannot be made to turn it on any account: His veins will be swollen and appear through the skin, the hair of his body instead of being sleek and shining, will be fleecy, coarse, and dry; his body will never be in flesh because  
what



what he eats is not properly concocted and digested: He soon jades in travelling, and can by no means bear heavy armour and arms, and is fond of eating salt and acid things.

A horse of a phlegmatick temperament may be known by the following marks—his hair is soft, sleek, and shining: He is much addicted to venery, and excessive fond of the females; but he is active, fleet, and a very moderate eater.

A horse of a bilious complexion may be known by these marks:—He is fond of eating sharp and pungent things, is passionate and choleric, swift, fleet, and a great eater. The hair of his body is sleek, delicate, and shining.

### C H A P. XI.

*On the Indispositions to which HORSES are liable, and on the Times most proper to clean and dress them.*

This CHAPTER is divided into FOUR SECTIONS.

#### *1st Of attending and taking Care of a HORSE, in the COLD WEATHER.*

KNOW that horses are constitutionally liable to be troubled with phlegm and other humours, in cold weather. In this season therefore, they should be taken very great care of, and have dry fodder and warm things given to them. Well water is at this time the best for them. They should not at this season have any thing sweet or oily to eat, as either would produce phlegm and other bad humours; but instead thereof, let Nim leaves and Rock salt, and Banfa leaves, and honey be given to them, which will remove all gross humours. Pungent and bitter remedies are proper, and daily exercise is of singular advantage to them.

#### *2d Of attending and taking Care of a HORSES, in the HOT WEATHER.*

IN this weather, bile and heat assume the ascendancy, and contribute greatly to impair a horse's constitution. He should at this time be watered thrice a day, and washed

washed daily; at night be put into an open stable where the dew may fall upon him, and be kept in an airy place during the day, where the heat of the sun may not affect him.

At this season, let flour of parched barley, mixed into a sherbet of sugar or sugarcandy and water, be given him to drink; it will cool and refresh his breast and open his intestines; and the horse will grow fat. It would not be amiss every time this draught is given to him, if a Myrabolan were put into it.

His food and medicines should now consist entirely of cooling and refreshing things, they being the most wholesome for him. The roots of grass washed very clean should be given to him to eat, and it will be of singular advantage to him at this time, to have a vein opened under the neck. He should not be much rode or exercised in the hot wind; and tank water, which is the best at this season, should be given him to drink.

### *3d Of attending and taking Care of a HORSE, in the RAINY SEASON.*

WIND and phlegm in this weather, are the most general complaints with which a horse is troubled: His appetite, however, is greater at this time than at any other. He should now be exercised; for the benefits arising to him from motion, at this season, will be far more considerable than those that could be derived from the use of liquor. His medicines should be long pepper, the bark of shytrej, commonly called Chettrachal, a sprig of tamboul, or the beetle leaf shrub, called Chowk, Ginger, and Myrabolan, boiled in cow urine, of each the weight of four direms, to which should be added nine direms of rock salt, let these be pulverized, and sifted and given daily to the horse, mixed with half a seer of Roghun \* Kunjed. Let about a hundred pulverized and sifted Myrabolans be also put into this medicine, and given to the horse by degrees.

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\* The Oil of Sesame.



Again. Let four direms of Ashfar, called in Indian Saje Kekar, be mixed with a seer of roghun + Sursuf, and given to the horse in the morning, it will be serviceable to him.

Again. Mix nine direms of ghee, and nine of roghun kunjed together; convey this by the nostrils into the horses head, and it will be found serviceable to him.

It will be of advantage to a horse to give him ghee, in this weather; and nimleaves with rock salt will also be very proper for him.

A horse should be kept very dry, and clean under foot in this weather. His grass should be green, ripe, and full grown, and well washed, so that neither filth nor worms be left remaining in it. Well water should be given him to drink, as it is best for him; but by no means fresh unpurged rain water, as it will cause a deafluxion of the nose, and produce phlegm.

Towards the conclusion of the rainy season, let the same medicines, and food as are recommended for the hot weather, be given to him; and let him be attended, and taken care of, in the same manner he ought to be then.

*Of attending and taking care of a Horse in the beginning of the COLD WEATHER.*

WIND and cold, are what most affect, and injure a horse's constitution in this season; therefore roghun kunjed, boiled mash, and liquor extracted from jaggrey, with milk and ghee, will be good for him at sun-set. Daily exercise also will be of service to him at this time.

† Mustard seed Oil

The method of feeding with green barley. Previous to this method of feeding with green barley, it will be proper that he be not suffered to drink for three days, after which let well water be given to him.

\* A decoction of salt extracted from barley straw that has not yet borne grain.

**C H A P. XII.**  
*On the Method of feeding Horses with green Vetches, green Barley, and green Moot; and describing the Kind of Grain that agrees with them best, and is given to them in every Country.*

IN the first place green vetches should be given to a horse while they are not yet ripe; for after they are, they should not be given to him at all, as they will then injure him.

In the season when green vetches in the pod may be given with advantage to a horse, it will be proper that he be one day previously given some of the liquor distilled from jaggery with assa fetida, dry ginger, long pepper and rock salt, and the next four Joghrah, commonly called Dhye, rock salt and coriander. If these, however, cannot be conveniently got, let a seer of roghun kunjed with nine dirams of \* Jouakar be daily given to him; for if the barley be given him without this necessary precaution, it will gripe and disorder his bowels.

Connoisseurs in this art affirm, that a horse acquires more strength from eating green vetches than he does from being fed with meat, dry vetches, gram or sugar: Appearing always fresh and plump, and pleasing to the sight like a field of vetches refreshed with the morning dew.

The method of feeding with green moot. Let it be given to the horse in clusters, in which there are pulse. It will be of great service in the rainy season in expelling wind, and carrying off phlegm and bile, and make the horse fat.

In the season when green Moot should be given to a horse, it will be proper at first to administer to him Roghun Kunjed and Jouakar, otherwise the Moot will gripe him.

The method of feeding with green barley. Previous to giving a horse barley, it will be proper that he be not suffered to drink for three days; after which let well water be given to him.

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\* A Species of salt extracted from Barley straw that has not yet borne grain.  
 Green



Green barley be it known is an excellent food for removing bile and heat from horses. It opens the belly, clears the bowels and intestines, and makes the hair sleek and shining: And tho' a horse should be lean and emaciated when they first begin to give it to him, he will 'ere long grow fat and plump, and nauseate unclean and indelicate provender.

If you give a horse green Mash to feed on, let it be while it is in the flower, and but little pulse in the pod.

With respect to the different kinds of grain that agree best with horses, and is given to them in every country, men of judgment in the country of Khorassan, and from Sialkoot to the limits of the river Narbudda, feed them with barley in preference to all other grain. In the Deccan to the limits of Tellingh and Malliar they account gram the best for them, and in the country of Sind they prefer Moot: But in the country of Gujjerat (may the Almighty God preserve it from all disasters!) every kind of grain that they give to a horse is wholesome and agrees with him.

ON THE CURE OF A HORSE SICKENED IN THE HEAD.  
If the disorder proceed from wind, the symptoms are that the forehead of the horse will be hot, the hair of his face will stand erect, and the flesh round his eyes be swollen.

Take Akshat, that is, Saffee Khat, long pepper, Dastard and Buch, of each six Drams pulverized and sifted, which having mixed with Roshan, give it to the horse. Let a leet of Roshan be st-

It may be proper to observe here that the Sem mentioned through out this Treatise is the small one of six Drams weight. The Dama is a Mulla, a Hubba, or 2½ Mulla, and the Calcutta Saffee is 10 Mulla: so that in this Treatise the Sem weighs 2½ Hubba, 2 Mulla. All other

The Hobbie is a small red berry used by Gold and Silver Smiths, as well as by Druggists in their weight, and should weigh eight Rice grains. This word indistinctly means the Greek Butter, Olive Oil, &c. but is commonly used for the latter: so that whatever it is and simply it must mean common Oil.

In all other cases the particular Species is mentioned.

forward

Green barley be it known is an excellent food for re-  
 troving bile and heat from horses. It opens the belly  
 clear the bowels and loosens the wind. And tho' a horse should be lean and  
 sleek and shining: And tho' a horse should be lean and  
 contracted when they first begin to give it, he  
 will be a good horse and will be a good horse  
 and indolent provender.

IF you give a horse more than he can eat, let it be  
 while it is in the horse, and not in the body.

On the DISORDERS which HORSES are subject to, and  
 the REMEDIES proper for the CURE of the same.

Great care having been taken in the first part of  
 this treatise to adhere as close as possible to the Shan-  
 skirt original, we shall now proceed to describe in  
 the second, the maladies which horses are subject to,  
 and the remedies proper for the cure of the same.  
 May the Almighty God grant us assistance!

every kind of grain they give to a horse is whole  
 some and agrees with him.

On the CURE of a HORSE disordered in the HEAD.

IF the disorder proceed from wind, the Symptoms are  
 that the forehead of the horse will be hot, the hair of  
 his face will stand erect, and the flesh round his eyes be  
 swollen.

*A Remedy.* Take Ashthar, that is, Sájee Kehar,  
 long pepper, Darhuld and Buch, of each six \*Direms  
 pulverized and sifted, which having mixed with †Ro-  
 ghun, give it to the horse. Let a seer of Roghun be af-

\* It may be proper to observe here that the Seer mentioned through-  
 out this Treatise, is the small one of 72 Direms weight. The Direm is  
 3 Massa, 2 Hubba, or 3½ Massa, and the Calcutta Sicca Rupee is 10  
 Massa; so that at this rate the Seer weighs 23 Rupees 4 Massa. All other  
 weights are in proportion to this standard.

The Hubba is a small red berry used by Gold and Silver-smiths, as well  
 as by Druggists in their weights, and should weigh eight Rice grains.

† This word indefinitely means Fat, Grease, Butter, Ghee, Oil, &c.  
 but is commonly used for the latter: so that wherever it is used simply  
 it must mean common Oil

In all other cases the particular Species is mentioned.

terwards



terwards poured down his throat, and this practice continued daily for a fortnight, and he will recover.

*Another.* Bray nine Dirams of Detrounj, called in Indian Butteis, with a sufficient quantity of Roghun, which put into the horse's nostrils, and it will effect his cure.

*Another.* Let the horse's head be anointed with Roghun Kunjed, and chafed well with Beid Anjeer leaves, called in Indian Aurund, or with the leaves of Serkul made warm with cow dung; let a vein also be opened under the eyes or in the palate which will be of service to him.

If this disorder of the head arise from excess of phlegm or rheum, the symptoms are, that water will constantly flow from the horse's eyes, and saliva from his mouth, his inclination for food will be diminished, his head will be pained, and he will be unable to raise his voice by reason of that pain. The remedy proper in this case is Zenjebil, called in Indian Soont, or dry ginger, long and round pepper, of each six Dirams pulverized and sifted, which give every morning to the horse mixed with Shrab + Kundi. This done pour a seer of the same liquor down his throat, and this practice continued will cure him.

*Another Remedy.* Take long pepper, called in Indian Pepelmool, Chettrachal and Zenjebil of each four Dirams pulverized and sifted, which with half a seer of honey mix with two seers of boiled Moong and give it to the horse in the evening; it will do him good. If this remedy, however, should not prove operative, open a vein in his neck, or in the outer corner of his eye, or in his palate, which will doubtless prove salutary and cure him.

If this complaint arise from bile and heat, the symptoms are, that the Horse's head will be entirely hot, and the inner parts of his eye-lids green or yellow; he will sweat continually and breathe very quick.

*The Spirit extracted from Jaggery.*

A REMEDY

*A Remedy.* Pulverize Zenzibil, Laak, Corroo, and Rock Salt, of each two Direms and a half, which mix and warm daily with a quarter of a seer and nine Direms of Roghun Kunjed, and when cold inject nine Direms of it into the horse's nose, it will be excellent. In a word, let his food and medicines be cooling and refreshing until he recover.

*Another.* Pound the roots of sugar-cane and Gawkeroo with Dabah, Asgund, and garlick, which having moistened with Ghee, fumigate the horse's nose with it, and it will afford him relief.

## CHAPTER II.

*On the Cure of the various Disorders which affect the EYES of a HORSE.*

THESE are of several kinds. One proceeds from the blow of a stick, or from the eye being struck against something which causes pain to arise in and water to flow from it: and it sometimes happens that in consequence a speck will appear thereon.

*A Remedy.* Wash the eye affected, with human urine, or otherwise pound together Hullileh, Bullileh, and Amleh of each nine Direms, which having boiled in clear water sprinkle it thereupon when cool.

*Another.* Bray one Direm of Rock Salt with water, which mix with half a Direm of honey, and put into the horse's eye: this will give him ease and cure him.

*Another.* Grease a piece of linen with ghee, and fasten it in such a manner upon the horse's eye, as that he cannot rub or fret it.

*Another.* Bray the seed of Beláder, called also Bhelawah with honey, and apply it to the horse's eye. But if these remedies do not prove effectual, you must open a vein under it.

Another disorder affecting a horse's eyes is, that when he is driven hard or overstretched blood will collect therein, or else he will cough immoderately, which will cause blood to collect in them. In this case they will be red and painful, and water will constantly flow from them, but



but use the remedies above described, and they will recover.

There is another disorder affecting the eyes of a horse caused by heat and inflammation; whence small specks or spots will appear within side of the eye-lid, and terminate in a scab. This will make him rub the part affected, which will be followed in consequence by an increase of pain, and this to such a degree, that a haw will at length succeed; and the eye be completely closed up.

*A Remedy.* Turn up the eye-lid, and sprinkle pulverized rock salt upon the specks of flesh of the haw, until blood proceed thence; but if this prove ineffectual let the flesh be cut away. It is of the first importance, however, that the operator should be eminently skilled in this art; for if he be not, God Almighty preserve us from him; He will deprive the horse of sight, and utterly ruin him.

When the haw is thus cut away, take goder, the flower of the water lily, the flower of the mydeh tree and sandal wood, of each one direm; which having brayed dry and mixed with one direm of roghun and honey, apply it to the horse's eye, and it will be found advantageous. If these drugs, however, be brayed with the water, in which the instrument used for cutting away the haw shall have been washed, and applied to the horse's eye, they will be serviceable.

There is another kind of disorder incident to a horse's eye, causing flesh resembling a water bubble to appear within side of them, which if it be red arises from excess of foul blood.

*The Remedy for this is:* Let a vein be opened under the eye affected, and the eye itself washed with sheeps or goat's urine. If the flesh, however, be black, it proceeds from heat and bile, and then the best remedy will be Hullah brayed with honey applied to it.

*Another Remedy.* Bray stag horn, called in Indian Sâbir, or Ox, or Deer teeth, with roghun and honey, which apply to the horse's eye, and it will prove beneficial.

*Another.*

*Another.* Take long pepper and banfa leaves, of each six direms pulverized and sifted; which put into two seer of boiled moong with a quarter of a seer of roghun, and quarter of a seer, and nine direms of honey, and let this be given to the horse in the morning, and it will remove the complaint.

These remedies given to a horse having a fleshy speck like a water bubble upon his eye, will effectually remove it, and the organ will grow sound and well.

It sometimes happens that a horse may be deprived of the sight of one or both of his eyes by wind, whence blood will appear therein; tho' the pupil apparently will not be changed from its original and natural state, but water will flow from the affected eye. This disorder is worse than any other to which the eyes of horses are subject, and submits with difficulty to medicine.

*A Remedy.* Pulverize and sift, the stone sea-froth, called in Indian Summunder P'haen, in Arabick Zabd ul Behr, and in Persian Kuff Deryau, and mix it with water, in which rice has been boiled, which apply with one direm of honey to the horse's eye. Cold water should also be sprinkled upon it early in the morning, which will be of great service to it.

*For the CURE of a HORSE blind by NIGHT.*

TAKE a piece of silk cloth, and dip it eight times into water till it is thoroughly wet, drying it every time however before the succeeding immersion; after which dip it into Shrab Kundi in the same manner, and dry it. This done dip it into oil and make a lamp wick of it, which put into a copper vessel of dimensions proper for the purpose, and therein pour a quarter of a seer of oil, and burn it up entirely with the wick. Take then daily about two direms of the soot, that adheres to the vessel, after the wick and oil are consumed, and apply it with one direm of honey to the eyes of a night blind horse: The nocturnal blindness will gradually subside, and shortly cease to affect him.



## C H A P. III.

*On the CURE of the several Distempers which affect the MOUTHS of HORSES.*

THESE distempers proceed in general from excess of phlegm and rheum, or bile and heat, and are of various kinds. One is attended with a fetid breath, a constant discharge of Saliva from the mouth, and a swelling of the palate. Thus affected, a horse will droop his head, keep it in almost continual motion, and be unable to relish or masticate his food; which if peradventure he should, he cannot swallow it. They call this distemper Vawlek in the Indian language.

There is another in which the tongue of a horse will turn black or green, and swell; and freckles or pimples of heat, will break out upon the tip of it. He will constantly roll it about in his mouth whence much Saliva will issue, and have no appetite for food, but rather altogether lothe it.

There is another that causes the throat and lips of a horse to swell, so as to disable him from conveying what he eats to his stomach, and to oblige him to evacuate his food at his nostrils: this is called in Indian Perloungh.

The remedies in all these cases are first to open a vein in the palate and the outer corners of the horse's eyes; this done, pound dry ginger, and long and round pepper, of each, nine direms, which boil in four seer of water, until it be reduced to half a seer, and when cool, pour it down the horse's throat.

*Another.* Pound hullileh, bullileh, amleh, and nim leaf of each a quarter of a seer; boil and press them well in water to express their juice, and mix this with the water which is given to the horse to drink.

*Another.* Boil nim and tamerind leaves together in water, after which put them into a cloth, and apply them by way of cataplasm to the horse's throat, this will reduce the swelling.

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*Another.*

*Another.* Boil nim-bark, and nim-leaves together in water, with which frequently wash the inside of the horse's mouth, and it will be found serviceable.

*Another.* Boil one seer of nim-bark, with eight of water, until it be reduced to four; in which boil one seer and a half of moong, and give it to the horse to eat.

*Another.* Take banfa, gulloi, called in Indian Goorch, buch, bhoonrheaki, kehriruskunni, long pepper, pipelmool, and dry ginger, of each three direms pulverized and sifted, to which add nine direms of nim mixed with cow urine and give it to the horse; this will remove every disorder affecting the mouth.

*Another.* Cause paper, or cow-dung to smoke under the horse's nose, and this will have a good effect.

*Another.* Cauterize the horse in one place beneath the throat, and in three others below the ears, which will remove the disorders of the mouth and throat. This is a very salutary remedy, for various complaints that affect the mouths of horses, and will remove them.

Another complaint to which a horse is subject is that two teeth more than the usual number will grow in the sides of his mouth, whence it will follow, that he will not be able to champ his bit, as whenever he attempts to do it, his tongue will encounter these extra teeth, and be hurt and pained by them. Young horses, however, are mostly troubled with this.

*The Remedy.* Pull out these troublesome teeth by the roots, and fill up the cavities made by the operation with honey and roghun, which will give the horse ease.

#### C H A P. IV.

*On the CURE of FEVERS to which HORSES are subject.*

IF a fever be occasioned by wind, it's symptoms are, that the whole body of a horse will be dry and shrivelled, the inside of his mouth parched, and his thirst excessive. The glossy shining will entirely depart from his hair, which will become pily or fleecy; his eyes will be swoln, and he will languishly droop his head.

*A Remedy.*



*A Remedy.* Anoint him all over with ghee and chafe him well, and let no fodder be given to him till the fever leaves him. Then boil one seer of dustmool in sixteen seer of water until it is reduced to two, which when cool administer as a glister, and it will cure him. Should a horse also be drenched with this purge it will have a like good effect upon him.

The symptoms of a fever produced by rheum and phlegm are, that a horse will be heavy and lethargic, and walk in such a manner that you would think he was wading through mud. He will frequently yawn and stretch himself, droop down his head and doze, and be much inclined to sleep; and water and Saliva will constantly issue and fall from his mouth and eyes.

*A Remedy.* Pound musfikuk, found in all the world, called in Indian Mooteh, gulloi, long peper, deudar, shitrij, beehar, daunt, afgund, nim-bark, and kust-shirin, called in Indian Aploot, of each three direms, and divide them into three portions, one of which boil every day in eight seer of water until it be reduced to one; let this cool, and mix a seer of honey therewith, then drench the horse with it, and it will cure him.

*Another.* Pound half a seer of Bubbool and a like quantity of nim bark, and boil them with ten seer of water, until it be reduced to five; strain this, and boil two seer of moong in it; to which add six direms of long pepper and a like quantity of dry ginger pulverized and sifted, with a quarter of a seer of honey: After he has eaten this, give him a purge, and the fever will leave him.

The symptoms of a fever produced by bile and heat, are that a horse's thirst will be encreased more than ordinary; his eyes in general become either yellow or red, his body be hot, and he will breath exceeding quick; and when you lay your hand to his nostrils, you will feel his breath like fire. His head will also be hot, which he will hang down droopingly before him.

*A Remedy.*

*A Remedy.* Sprinkle cool water upon him and anoint his body with cow ghee; let three quarters of a seer of parched barley, a quarter of a seer of honey, and a quarter of a seer of sugarcandy, be then mixed together and given to him for a week; drench him also with a seer of the juice of plantains, and he will recover.

*Another.* With the above, pound a quarter of a seer and nine direms of plantains, six direms of pomegranate seed, a like quantity of long pepper and a quarter of a seer of sugarcandy, to which add a quarter of a seer and nine direms of honey: give the whole every morning for a week to the horse, and he will recover.

During this indisposition five seer of boiled barley mixed with half a seer of honey should be given to the horse to eat instead of \*Dullideh.

*Another Remedy.* Mix together two seer and a half of milk, half a seer of roghun, a quarter of a seer of honey, and nine direms of sugarcandy, and glister the horse therewith, it will certainly cure him.

If a horse shall have all the symptoms abovementioned in a fever, it is caused by wind, phlegm, and bile operating collectively upon him, and he cannot recover; there being no remedy for this kind, which is called in Indian Tirdoke. But if by way of experiment you would try to recover him, a purge of Dusmool may be as likely to do it as any thing, tho' God knows best.

## C H A P. V.

*On the Causes producing WIND in HORSES, and describing the REMEDIES proper for the different Kinds thereof.*

*This CHAPTER is divided into ELEVEN SECTIONS.*

*1st, Of the Causes generally producing WIND in HORSES.*

MEN of skill and experience have declared, that when they do not for sometime give a horse ghee, &c. to eat,

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\* Split gram.



but confine him entirely to dry provender, he will be troubled with wind; or when they shall have girth him so tight that he cannot sleep or roll himself with ease; or have fed him at an improper or unseasonable time. It will also proceed from leanness and extenuation, impotence, or the breaking off by sudden interruption the free discharge of dung or urine, when he would finish staling and dunging; or from much fatigue and labour to which they subject him, as overstretching or causing him to run too much; laying too great a weight or burden upon him, or neglecting to dress him properly; in which last case he will become uncomfortable and grow weak, and wind will prevail and oppress him: Or it will arise from giving him bitter or pungent medicines or aliment in great fatigue and labour. These therefore are the causes you must know that generally produce wind in horses.

Wind however, it should also be observed, is of several denominations; but in all the various kinds thereof, which will be treated of in due order, it will be highly necessary to anoint, chase, and bleed a horse; and not feed him at any time until after he has been walked about.

2d, *On the CURE of the KYSER WIND.*

A horse that is troubled with the Kyser wind will discover it by these symptoms: All his limbs and joints will become stiff and hard as a dry plank, and he will constantly roll or turn up his eyes in their sockets, so that the blackness thereof will become invisible. He will not be inclined to food, and even were he, will be unable to chew it, and his urine too will be red or very high coloured. If he closes his teeth in this disorder in such a manner that they cannot be separated, and a stoppage of urine at the same time attend it, these are dangerous symptoms; few horses labouring under them live. This distemper is called in Indian Autkert.

*A Remedy for it.* First anoint the horse all over with roghun and chase him well, after which wrap him up in sacking commonly called Taut; then heat water, into

into which when cold put a seer of roghun kunjed, and a quarter of a seer of jokehar and give it to him. In the next place, as a medicine, take buch, allafetida, jokehar, round pepper, dry ginger, and butteis, of each four direms pulverized and sifted, which give to the horse, in the morning with a seer of shrab kundi, and it will relieve him.

*Another.* Mix a quarter of a seer of roghun kunjed, and a quantity of butteis together, a seer of which give daily to the horse; and glister, and rub him also with some of this, it will be of service to him.

*Another.* Mix six direms of rock salt, nine of long pepper, and quarter of a seer of roghun, with a seer of goat's blood, and give it to the horse, it will do him good. Open a vein likewise in the outer corners of his eyes, in his breast, or two hind feet: but if he should not recover by these means, you must cauterize him. For

The cautery in this disease is the ultimate remedy, The Arabs declaring the last remedy to be the cautery.

### 3d, On the Cure of a HORSE whose Head and Neck are stiffened by WIND.

THIS distemper is called in Indian Kakruk. Its symptoms are that the head and neck of a horse, will be as dry and stiff as a plank, so that he cannot by any means turn or move the latter.

*A Remedy.* Anoint his neck with roghun kunjed, and spread it over with beid anjeer leaves and cow dung mixed together, then take for a medicine dry ginger, tubbásheer, zerd chobe, darhuld, long and round pepper, and herwauna root, of each three direms pulverized and sifted, which mix with a seer of shrab kundi, and give it to the horse.

*Another.* Take shubbeid, called in Indian Matehee, shah-dané, called Calla-dané and kelounjee, of each nine direms pulverized and sifted, which mix with a quarter of a seer of roghun kunjed, and a seer of kund or jaggery, and give this composition to the horse daily, as long as it may be necessary. Open a vein likewise under



der his neck, and if he does not recover by these means let him be cauterized.

*Another.* Give pulverized and sifted angouza, tuj, and ajmood mixed with shrab kundi to the horse, and it will be of service to him, tho' God alone knows best.

*4th, On the CURE of the WIND which the Indians call KEUTUK.*

THE symptoms are that the horse will be restless and uneasy, fall down and rise every moment, turn himself from side to side every way, and become senseless and stupified. One seized with this disorder most generally does not live.

*A Remedy for it.* Boil one seer of Dusmool with twelve of water until it be reduced to four, which strain and put into a seer of cow ghee and a like quantity of roghun kunjed and goat's tallow; then boil the whole again until it be reduced to three seer, that is till the water is evaporated, and drench the horse every morning with a half seer of it, which will probably cure him. Let him likewise be glistered daily, and his body and limbs anointed with some of it. Should this, however, prove ineffectual, let him be cauterized.

*5th, On the CURE of a HORSE having his Back dried or stiffened by WIND.*

THE symptoms of this disorder are, that the horse's back will fall in such a manner that you would think his belly rested on or swept the ground.

*A Remedy.* Anoint and rub his back with roghun kunjed; then put a quarter of a seer of jokehar and a seer of roghun kunjed into warm water and give it to him, this will restore him.

*Another.* Take a seer of honey and nine direms of of pulverized and sifted teizoo root, which with a seer of pulverized sesame seed, mix in half a seer of cow milk and give it to the horse, this will be serviceable.

*Another.* Boil a seer of dusmool with ten of water until it be reduced to one; cool this and mix with it a quarter

quarter of a seer of warm ghee, and a like quantity of each of warm roghun kunjed and cow or goat tallow, which give to the horse daily till he recovers. If these remedies, however, do not effect his cure, you must finally cauterize him.

6th, *On the Cure of the Wind which seizes the Hind half part of a HORSE.*

THE symptoms of this disorder are that the fore half part of the horse will be sound while the other from his loins to his hind feet will be stiff and dry. He will in consequence be unable to move, will become stupid and senseless, move his tail continually from place to place, and yawn perpetually.

*The Remedy for it.* Mix half a seer of aploot with one or two seer of roghun kunjed, which boil and anoint therewith the part of the horse's body affected. Let him also be given every morning until his recovery a seer of milk and a quarter of a seer of long pepper.

7th, *On the Cure of a HORSE being seized by the Deu Wind.*

THE symptoms are that the horse will be absolutely mad, and beat his fore feet perpetually upon the ground; his eyes will be red and remain open; he will be terrified at every voice or sound he hears, and look wistly about him; he will start and tremble, fall down and swoon, and rest of every kind will entirely forsake him; his yard will hang out of the sheath also, nor will he be able to draw it in. Now altho' no specific remedy has been assigned for this dreadful malady, yet the following will be proper:

Take sursuf, hing, tuj, bansa, kurroo, sear, euchi-choor, and googul, of each four direms pulverized and sifted, which mix with half a seer of ghee, and give to the horse, it may be of service to him.

*Another.* Inject of each nine direms of roghun and honey up the horse's nose, and fumigate it with auk-wood,



wood, let his body also be anointed, and rubbed with roghun kunjed, and probably he may recover.

*8th, On the Cure of a HORSE having his Yard and Testicles affected to the Extremity of the Anus by the Wind, called in Indian BAN.*

THE symptoms are, that his urine and dung will be obstructed, and his belly inflated with wind like a musk-shuk, he will breathe very quick, be unable to stand and would faint were he even to attempt to do it; his tongue likewise will be black, and his mouth dry. A horse most generally or always dies of this distemper; it is therefore as well not to attempt to cure him of it: But if you should chuse to attempt his cure merely by way of experiment, this medicine will be proper.

Bray surfuf, long pepper, dry ginger, and the soot of a lamp, of each three direms with cow urine, of which make a couple of bougies, and insert them into the horse's penis and anus.

*Another Remedy.* Take long pepper, rock salt, and assel us saus, called in Indian Moolhetti, of each five direms pulverized and sifted, which mix with a seer of Indian vinegar, called Achhun, and half a seer of roghun kunjed, and glister the horse therewith.

*Another.* Take auk-root, chettrachal root, jokehar, assafetida, amleh, sumbulet tib, long pepper, and dry ginger, of each four direms pulverized and sifted, which give to the horse with two seer of shrab kundi. But should the latter be not procurable at this time, use two seer of achhun instead of it, which will answer the same end.

If the urine of a horse be obstructed in this distemper and his belly pained, mix two seer of garlick and nine direms of long pepper, with a seer of roghun surfuf, and give this to him; peradventure he may recover. It will also be proper, at the same time to open a vein in each of his thighs and in his breast. But if all these remedies prove ultimately ineffectual, the only remaining one is to cauterize him in the hypochondria, and

four cardinal † joints, by which means he may probably recover.

9th, *On the Cure of the Wind called in Indian WAUT-HOUR, which is a Species of Cholick.*

THE symptoms are, that the urine and dung of a horse, will be discharged with difficulty or altogether obstructed; his belly will be swoln; his voice be thick and hallow, he will faint and become extenuated. In this case, let him first be cauterized, and if the heat or burning of the cautery, does not bring him back to himself, it is needless to attempt to doctor him, for he cannot live; but if, on the contrary the cautery prove so operative as to revive him a little, you may then take as a remedy buch, sadd, called in Indian Mootch, babrung, kurroo, assafetida, dry ginger, huld, and round and long pepper, of each four direms pulverized and sifted; which give to him daily with a seer of shrub kundi, until the disorder be removed.

10th, *On the Cure of the Wind called in Indian ARWETT.*

THE symptoms are, that the horse's mouth will be distorted, a constant saliva will issue from it, and he will be unable to eat his food.

*A Remedy.* Let his head and neck be anointed with roghun kunjed and smeared with the leaves of arund and cow dung mixed together, and inject up his nostrils about a quarter of a seer of roghun kunjed. This done mix half a seer of roghun, with a seer of boiled mash, and give this to the horse daily until he recovers.

11th, *On the Cure of the Wind called in Indian DIAUNK, which is also a Species of Cholick.*

THE symptoms are that the belly of a horse will be swoln, his voice be thick and guttral, and all his limbs be withered. When he sleeps or lies down, he can by no means rise again, and will faint and tremble. If his nostrils in this distemper become humid, and his nose

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† The joints of the shoulders and thighs.



be indented upwards, he is incurable; but if water does not proceed from thence he is.

*A Remedy.* Bray dry ginger with water, and put it into the horse's eyes.

*Another.* Take dry ginger, long and round pepper, ajwain, and the bark of shitrej of each three direms; pomgranate leaves six direms; rock salt, foucher salt, black salt, kauch salt, and saumbher salt of each two direms, the whole pulverized and sifted; which mix with shrab kundi, and give to the horse. But if shrab be not procurable use two seer of achhun instead of it, and it will be found equally serviceable.

In the windy distempers to which horses are subject, they should be given moong instead of other grain to eat. Let two seer of this boiled, and mixed with five direms of dry ginger, five of long pepper, nine of honey, and a quarter of a seer of ghee be given to a horse, and let him be kept out of the air. Give him no other grass at this time than doob. ‡

### C H A P. VI.

*On Defluations—the Causes producing them, and the Cure thereof.*

THE learned of India are agreed that these will proceed from giving a horse much sweet and greasy things, and food that he cannot digest; from suffering him to stand in cold air without a covering, and from not dressing him properly. Hence phlegm will likewise prevail in him, and he will be indisposed and dejected.

The symptoms of phlegm prevailing are, that the horse will discover no inclination for food, will sneeze very much, and water will issue from his nose. His neck and feet will be swoln a little, his head be hot, and his hair will stand erect.

*A Remedy.* Take dry ginger and long pepper, of each two direms and a half pulverized and sifted; four direms of the juice of bhowunreiki, and nine of the juice

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‡ The roots of common Grass.

of fumbhauloo leaves, which mix together and inject about four direms of it daily up the horse's nose, it will cure him.

A horse should not be given any cooling medicines or food while the defluction lasts, as they will not be proper for him, but let him be given steep'd gram. Before, however, any thing be given to him he should first be walk'd about to make it more serviceable.

### C H A P. VII.

*On the Causes which make Bile and Heat prevalent in the Temperament of HORSES, and on the Remedies proper for the same,*

THEY say that when food or physick of a very hot, sharp, bitter, falluginous quality is given to a horse; or he is picquitted in a place in the hot season where the heat of the sun can affect him; or taken a long journey in the heat, and made to stand in it any time after; or kept thirsty and not given his water in due season, bile and heat will prevail in his habit; he will fall sick and be severely disordered.

The symptoms that discover the prevalence of bile and heat are, that a horse's eyes will be yellow or red; he will breathe very quick, continually sweat, be much more thirsty than usual; and faint in such a manner that were you to flog him he would not be sensible of it.

*A Remedy.* Drive him first into cold water, in which keep him for sometime and swim him; open a vein afterwards, and let his physick and food be of cool things, they being the best for him.

### C H A P. VIII.

*On the Cure of a HORSE that stales Blood.*

THE Indians call this disorder Rekket Petmauo. It proceeds from a bilious cholick; and if the horse during the continuance of it abstains from eating, it's cure will be exceeding difficult.

The symptoms of it are, that the head and body of a horse will be hot; he will breathe very quick; hang  
down



down his head and ears, and groan lamentably while staling.

*A Remedy.* Take cardamums, called in Indian Illachee and Saembhul, with the bark and thorns of each six direms pulverized and sifted, and a quarter of a seer of plantains. Beat these together, and mix them with a quarter of a seer of roghun kunjed, which give to the horse daily in doob grass till the complaint be entirely removed.

*Another.* Take a quarter of a seer of sugar, nine direms of rice, and six direms each of milk and the seed of badrung, which beat and mix together and give daily to the horse till he recover.

*Another.* Mix two seer of milk, nine direms of ghee, a quarter of a seer of honey and nine direms of sugar together, and glister the horse therewith, let him also be rubbed with cooling things, such as sandal-wood brayed with the water or juice of pomgranate leaves; and during the continuance of the disorder give him fat, sweet, and refreshing things that it may be removed the sooner.

### C H A P IX.

*On the Cure of a Horse having Blood issuing from his Mouth, Nose, and Anus; and that Stales Blood.*

THIS distemper arises from excess of bile and heat. The body of a horse will be as hot as fire while it lasts, so as to burn your hand if you keep it any time thereon; and he will totally abstain from eating. There is no known remedy for this: Tho' if blood does not issue from his mouth and anus, but only from the penis and nose, you must anoint his body with roghun, sprinkle it constantly with cold water, and rub it with the cooling things just abovementioned to cure him.

*Another Remedy.* Take a quarter of a seer of plantains, a quarter of a seer and nine direms of sugarcandy, and nine direms each of banfa and ussubber, that is, Khus; which beat together and give to the horse every morning mixed with half a seer of honey.

*Another.*

*Another.* Pound pitpápera and long pepper of each six direms together, which mix with half a seer of honey and give daily to the horse till he recover.

### C H A P X.

*On the Cure of a HORSE for an Asthma.*

THIS arises for the most part from bile and heat, or much fatigue and labour; as overstraining a horse, taking him a long journey, and not dressing him properly afterwards.

The symptoms are, that he will breathe very quick and with great difficulty; be restless, uneasy, and deprived of sensation, or stupified. His eyes will be red, his body hot, and he will sweat prodigiously. As he will breathe very much his hypochondria will in consequence be flatulent and empty, but which, when he draws in his breathe again, will be filled and puffed out. If blood should issue from his nose in this distemper, his cure will be attended with difficulty.

*A Remedy.* Mix hullileh, bullileh and amleh, of each six direms pulverized and sifted, with a quarter of a seer of rice and a like quantity of sugar, which give to the horse and it will be of service to him.

*Another.* Take plantains and sugar of each a quarter of a seer and nine direms; long pepper, green banfa and pomgranate seed of each nine direms, which give mixed together to the horse.

*Another.* Mix a seer of dates and nine direms of green banfa together and give them to the horse.

*Another.* Mix ten direms of pitpápera and ten of green banfa, with half a seer of honey, and give it to the horse.

The grain to be given to a horse in this distemper should be barley, it being the best for him.

### C H A P XI.

*On the Cure of a HORSE for a stoppage of Urine.*

THE symptoms of this disorder are, that the horse will continually unsheath his yard and draw it in again, writhe



writhe his feet and be restless and uneasy. This arises wholly from wind.

*A Remedy.* Anoint the yard with cow ghee, and spread it over with warm cow-dung, and arund-leaves, then mix chirchirreh seed, that is, gookeroo, cotton-seed, and mujdubbeh-seed, called in Indian Panneah, of each six direms pulverized and sifted, with a seer of shrab kundi, and give it to the horse; and immediately after drench him with another seer of the same liquor. But if this be not procurable, give him two seer of four joghrat, commonly called Dhye, it will relieve him and he will stale.

*Another.* Boil a seer of rice with four seer of four dogh; or butter-milk, which give to the horse, and it will relieve him.

A stoppage of urine will proceed likewise from heat, when the symptoms are, that it will fall drop by drop from the horse, and be of a ruby-red, or a very yellow colour.

*A Remedy.* Mix ajmood, shissu flower, and gookeeroo, of each six direms, with a quarter of a seer of sugar-candy, and a like quantity of honey, which give to the horse.

Should this disorder, however, arise from excess of rheum or phlegm, the symptoms are, that the horse's urine will be white, fall drop by drop and be thick.

Let the remedy prescribed for the cure of a wind stranguary be used in this; and diminish the quantity of water given usually to the horse to drink.

## C H A P. XII.

*On the CURE of a HORSE troubled with Worms.*

WHEN much sweet and greasy things are given to a horse, they generally breed worms in his belly: and they likewise breed from wind. The symptoms are, that he will have no appetite for food, and will daily diminish in flesh; the lower part of his belly will be swoln; briskness and cheerfulness will take their leave of him, and his dung will become soft.

*A Remedy*

*A Remedy.* Take babrung kâbulî and ajmood; of each a quarter of a seer; shitrej, long pepper, dry ginger, rock salt, zerd chobe, tumbool, and nim-bark, of each nine direms pulverized and sifted; mix the whole of these together and divide the composition into seven portions, one of which give every day to the horse, kneaded with cow-urine: the worms will die in consequence and be excluded with the dung. Pound also tumbool, nim-bark, hullileh, and bullileh of each a quarter of a seer, and boil them with ten seer of water until it be reduced to five, in which boil two seer of moong and give it to the horse for supper, mixed with a quarter seer of roghun kunjed,

## C H A P. XIII.

*On the CURE of a HORSE indisposed from much Labour and Fatigue.*

YOU must know that when a horse is hard run, or loaded with heavy arms, and taken a long march or journey, he will be jaded; and that by reason of the lassitude caused thereby, he will fall sick. The symptoms attending such sickness are, that he will breathe very quick, abstain from eating, droop down his head, and his urine will be red.

*A Remedy.* Anoint his body with roghun, and open a vein in his side and palate. Give him cooling and refreshing food and medicine at this time; carry him much into the water and wash and swim him. Do not ride him however for some time, but let him rest. Be careful too that the place where he is picquetted be soft.

## C H A P. XIV.

*On the CURE of a HORSE for a Lock'd Jaw, and a constant Issue of Saliva from the Mouth.*

ANOINT his head and face with roghun kunjed and spread them over with warm cow-dung and beid anjeer leaves.

*Another Remedy.* Inject up his nose a quarter of a seer of bitter roghun kunjed.

*Another*



*Another.* Pound p'hool-ruskee; kurree-ruskee; hul-lileh; bullileh; ainleh; rumbool, nim-bark, and gulloi of each nine direms; which boil with eight seer of water until it be reduced to four, and herein boil a seer of moong. This done, put into the moong six direms of dry ginger, nine direms of rock salt, six of long and six of round-pepper pulverized and sifted; to which add a quarter of a seer of honey, nine direms of roghun kunjed, and nine of ghee; and give the whole if you can to the horse, it will be serviceable; tho' God knows best as he alone is the sovereign health restorer.

## C H A P. XV.

*On the CURE of a HORSE indisposed from a bilious and windy Habit.*

THIS disorder is called in the Indian language Bera-set. Its symptoms are that a horse's limbs will become so dry and stiff that he will not be able to turn or move himself any way: He will stale blood, hang down his neck, shut his eyes, and be constantly dozing: his body will be hot and the hind half part writhed: his feet will be weak and debilitated, and he will be restless and abstain from eating: This distemper cannot be cured; tho' it may if the horse does not tremble and totally abstain from food.

To the end therefore that it may, take two direms and a half of arund-seed, six of gulloi, six of badrung-feed, six of cucumber seed, and a quarter of a seer of sugar candy, which pound together and give mixed with a quarter of a seer and nine direms of honey to the horse. You may glister him too, and anoint his body with this composition if you think proper. Give him parched barley flower mix'd with milk, ghee, and sugarcandy to eat; and if he does not recover by these means cauterize him.

## C H A P. XVI.

*On the several Kinds of Swellings which HORSES are liable to, and the Cure thereof.*

THESE swellings it is agreed, are produced from six causes: first from wind; second, from phlegm and cold; third, from bile and heat; fourth, from wind, phlegm, and bile, which is the worst and most difficult to be cured of any that a horse can be troubled with; fifth, from heat and inflammation of blood; sixth, from ulcers or wounds the cure of which may have been neglected.

The symptoms of a swelling arising from wind are, that it will feel cold and soft when you lay your hand upon it; those of one produced from heat and bile that it will be hot and hard, and soon ripened. It should be remembered, however, that a swelling having all these symptoms is the united effect of each of the above causes, namely, of wind, and heat, and bile.

*The Remedy in general for these several Swellings is.*— Take mulieyen-un-neml, called in Indian Rabereh, or the moist earth or mud in which white and red ants and other insects burrow, usually found at the foot of the pe-loo-tree, &c. Sambher salt and zereh; knead them together with water and rub the swelling therewith: And, if it be in a part where it can conveniently be done, open a vein, or other wise cup and draw blood from it. This done take dry ginger and long and round pepper of each six direms pulverized and sifted, which mix with half a seer of ghee and give to the horse.

*A Cure for a Swelling between the Navel and Stomach of a Horse.*

IT will first be necessary to draw blood from this swelling, either by opening a vein or cupping, and then the following medicines will be proper for the final cure of it: Bray asgund and sambher of each an equal quantity with cow urine, which apply as a plaster to the part affected spread upon a piece of cloth. If the swelling, however, shall have arisen from wind and phlegm, give inwardly to the horse four direms of sajce kehar, with half a seer of ghee;



ghee; and instead of the abovementioned plaster, apply warm poi-leaves, vern leaves, and choylaiye softened with oil to the part affected.

For a swelling affecting the entire head of a horse, the remedy is to open a vein in the palate, and sides of the neck; and if it does not subside from this operation, cup his head all over and draw blood from it.

If the head and neck of a horse be affected with a swelling, extending itself along to his back and armpits, it is of a different species from any of those above described: His whole body will be pained thereby; he will daily become more extenuated; and loath his food.

*A Remedy.* After having drawn blood from the horse, mix sajee kehar, the juice of akereb leaves, and roghun kunjed together and rub the swelling therewith; but if it does not subside from this you must then cauterize it. During his indisposition let sajee and sambher mixed with roghun sursuf be given to the horse of a morning and he will recover, tho' God alone is the restorer.

## C H A P. XVII.

*On the COUGHS which HORSES are subjected to, and the Cure of the same.*

THE symptoms of a cough that proceeds from wind you must know are, that water will issue from a horse's nose, resembling sea froth.

The remedy for this is, to boil two seer of dufmool with a maund and ten seer of water, until it be reduced to twelve seer, with which mix pulverized and sifted dry ginger, four seer of ghee and four seer of goat's milk; then boil the whole till it be reduced to four seer, and give the horse half a seer of this every morning while it lasts, and it will cure him.

*Another.* Mix pulverized and sifted dry ginger with half a seer of goat's milk and half a seer of honey, and give this daily to the horse.

The

The symptoms of a cough, proceeding from bile and heat are, that rheum of a green colour will issue from the horse's nose; and if a remedy be not applied on its first attack, it will arrive to such an inveteracy that blood instead of rheum will issue from his nose when he coughs: He will thence become extenuated and absolutely loath all nourishment. This kind of cough is cured with great difficulty.

*A Remedy for it.* Mix banfa and dry ginger of each nine direms pulverized and sifted, with a quarter of a seer of ghee and give this daily to the horse: To whom also during the continuance of the cough it will be proper to give moong instead of any other grain.

The symptoms of a cough proceeding from rheum and phlegm are, that water will constantly issue from a horse's nose and be white.

*A Remedy for it.* Pound hullileh, bullileh, amleh, and the bark of shytrij of each five direms, which give to the horse daily with nine direms of banfa and half a seer of honey.

*Another.* Pound bhoon reaki, hullileh, bullileh, amleh, gulloi, tumbool, and nim bark of each nine direms, and boil them with ten seer of water till it be reduced to five. Cool this and then boil in it two seer of moong, which give to the horse daily about an hour and a half before sun-set, and by the blessing of God he will recover.

It sometimes happens that a cough proceeds from the united effects of wind, phlegm, and bile, in which case a rheumy mixture will issue from the horse's nose, partaking of the quality of all those issuing from each cause separately. This distemper is incurable, and the horse must inevitably die of it. God alone is permanent and durable, but all things else must perish and decay.

#### C H A P. XVIII.

*On the Cure of a Horse for the Fouwak Wind, called in the Indian Language Hook.*

WHEN a horse is seized with this wind in the breast and it operates violently upon him, it will ascend thence

to



to his throat; and if during its continuance he groans and seems to be in agony, he will certainly die. This proceeds from bad digestion and is incurable.

That no means however may be left untried for his recovery, as a remedy for it, pound bael root and arrawah root of each nine direms together, which mix with half a seer of ghee and six chittacks of honey and give to the horse. This done pour down his throat a seer of cow urine.

*Another.* Take of each of the medicines abovementioned two seer and a half and pound and boil them with twenty seer of water until it be reduced to twelve; strain this and put into it four seer of ghee and one of pulverized and sifted dry ginger; then boil it again till the whole except the ghee be evaporated, and pour half a seer of this daily down the horse's throat.

*Another.* Take two direms of deudar and nine each of phool reaki, called also Kettaiy, and dry ginger pulverized and sifted, which mix with a quarter of a seer of roghun kunjed and give to the horse.

*Another.* Burn the roots of peacock's feathers and mix about nine direms of the ashes with six chittacks of honey which give to the horse, and by the blessing of God he will recover.

## C H A P X I X.

*On the Cure of a HORSE for the Dyk called in the Indian language K'HIJ, and also ADHIR.*

THIS is caused by falling from an eminence or by some external hurt or injury a horse may have received; from bearing heavy arms and armour; from being overrun to a great distance; or from eating runwauri or bechali. Hence foul blood will collect itself within him; he will grow weak and feeble, and a dyk will in consequence ensue.

The symptoms of this disorder are, that the belly of the horse will swell prodigiously day by day; the shining gloss will depart from the hair of his body; his voice will

will become feeble; sprightliness and alacrity in dispondence will take their leave of him; his colour will turn either yellow or red; he will breathe softly; his body will be hot; his appetite will decrease, and he will cough continually: In a word he will seem as if he had been diseased for years. A horse having this distemper most generally dies: but if it should happen that he does not wholly abstain from food, is young and strong, and the distemper of no long standing, he may recover.

*A Remedy for it.* Give the horse every morning mixed with shrab, aurund root, chettrachal, hullileh, bullileh, and amleh of each five direms pulverized and sifted; immediately after which pour a seer of shrab down his throat.

*Another.* Mix pitáperá and long pepper of each six direms with half a seer of goat's milk, and drench him with it.

*Another.* Boil goat's flesh, venison, or pork, and give the horse about two seer of either, which will most likely remove the disorder. His grass at this time should be doob.

## C H A P XX.

*On the Cure of a HORSE full of vitiated Blood and being thence distempered.*

THE symptoms are, that his limbs will be swollen and altogether hot and dry; his head will be heavy, he will hang down his neck and be utterly unable to turn it; he will also stale blood, be incapable of setting his feet firmly at once upon the ground, and the hair of his body losing its brightness and lustre, will turn woolly or fleecy.

*A Remedy.* Anoint his body with roghun and pour a seer of it down his throat; and let veins be open all at once in his breast, his sides, and his knees.

The physic proper to be given to him on this occasion is dry ginger and long pepper of each six direms pulverized and sifted, and nine direms of banfa leaves, mixed altogether with half a seer of honey, or half a seer of shrab.

*Another*



*Another Kind.* Pound hullileh, bullileh, amleh, and nim leaves together, and boil them with ten seer of water until it be reduced to five; strain this and boil so much moong in it as conveniently can be done, which when ready, give to the horse.

*Another.* Mix two seer and a half of milk, six chitacks of ghee, and a half a seer of honey together, and glister the horse therewith; it will be of service to him.

## C H A P. XXI

*On the Cure of a HORSE disordered from eating too much Salt.*

SOME people when they have rode a horse hard, or taken him a long journey, give him salt, which is very wrong in them; because a horse being naturally of a hot constitution, and salt of a hot nature likewise, the giving of it to him unseasonably, or in too great a quantity must necessarily prove injurious: For the constitutional heat of a horse, being encreased by hard riding or going a long journey, if salt be given to him in that state of fermentation, it will not only inflame his breast and intrails, but throw him into a dangerous fever. Much salt for this reason, therefore, should never be given to a horse.

Connoisseurs in this art have given it as their opinion that the exact quantity of salt that should be given to a horse, should be three quarters of a seer to one of a large size, half a seer to one of a middling size, and a quarter of a seer to one of a smaller size in the course of a week. For the consequences of giving a greater quantity than this will be, that heat and bile will prevail in too great a measure in him, his thirst will be increased to such an excessive degree that it cannot be asswaged by any quantity of water given him, his whole body will be covered with pimples arising from heat, and he will be troubled with a cough likewise.

*A Remedy.* Take the horse to a tank or other place where there may be plenty of water, in which having kept

kept him for some time, take him out a little that he may dry, and then take him into it again, wash him well, and then lead him home. This done mix a seer of sugar, half a seer of ghee, half a seer of honey, and five seer of milk together, and drench him with it. Make fowl or peacock broth also, and give it to him; let his grass be doob, and picquet him in a cool place. The Indians call this disorder Loonapper.

## C H A P. XXII.

*On the Cure of a HORSE indisposed from drinking Water at an unseasonable Time.*

IT should be known that if a horse be taken a long journey, rode hard, or fatigued, and jaded under a heavy burthen, his blood will be set in fermentation, and if water be given to him then, will congeal; and cease freely circulating; and his whole body, particularly his belly, will be swoln and bloated. Further symptoms are that his dung and urine will be obstructed, water will constantly flow from his eyes, and he will become debilitated and lethargic.

*A Remedy.* Mix cust shirin, called in Indiah Aploot, with a quantity of roghun kunjed and heat it, when it is cold anoint the horse's body with it, and afterwards spread it over with cow-dung and arund leaves.

*Another.* Pound rock salt, kauch salt, black salt, and sauncher salt of each six direms together, which mix with four butter-milk, and give every morning to the horse; and drench him immediately after with two seer of four butter-milk, and one of asfoi or syrrup of honey.

## C H A P. XXIII.

*On the CURE of a HORSE disordered from eating much Roghun.*

IT should be known, that over much roghun so disorders a horse that whatever he eats will not be digested in consequence. The symptoms are, that his dung will be soft and fetid; he will sleep and wake every moment; have no inclination for food, and his legs will be somewhat swoln.

*A Remedy.*



*A Remedy.* Boil dufmool in twenty seer of water until it be reduced to one; cool this and mix with it a seer of achhun, and nine direms of rock-salt, and glister the horse therewith.

*Another.* Take affafetida and butteis of each four direms, long-pepper and buch, of each four direms, and nine direms of rock-salt pulverized and sifted, which give to the horse daily with a seer of shrah kundi.

## C H A P. XXIV.

*On the CURE of a HORSE, disordered from eating alternately raw and boil'd Grain.*

IT should be known, that the belly of a horse to whom moot and mash are given alternately, will not only be inflated with wind, but puffed in the flesh also, and loosened.

*A Remedy.* Mix together ajmood, round-pepper, affafetida and tuj, of each four direms, and nine of rock-salt pulverized and sifted; let these also in their turn be mixed with water, and then given to the horse.

Connoisseurs in this art affirm, that if koodereh grain be mixed with that usually given to a horse, it will create wind, phlegm, and bile in him, cause his sweat and body to be hot, make him tremble, faint, and fall one moment and rise the next.

*A Remedy.* First rub the horse over with tank-mud made warm, then take a seer of dufmool and prepare a purge for him in the manner already described; with which mix nine direms of salt, six direms of mustard, and half a seer of roghun kunjed, and glister him with it; he will recover.

A horse who shall have boiled grain given him in a quantity exceeding the measure of his appetite, will be incapable of digesting what he may eat; in consequence of which his feet will swell, his breast grow stiff, and his belly be inflated wind.

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*A Remedy.*

*A Remedy.* Let a vein be opened in his breast or side, and use the medicines abovementioned, they being the best for the removal of this complaint.

It sometimes happens that a horse is purged from bad digestion, and that his dung becomes in consequence like water. This disorder is called by the Indians Atesar. He will abstain from eating, during its continuance, and his belly will be griped.

*A Remedy.* Take pomegranate seed, dry ginger, long pepper, rock salt, and green bael, of each four direms pulverized and sifted, which give to the horse every morning with a seer of shrab kundi, till the disorder be entirely removed.

*Another.* Pound nine direms of raw gram, eighteen of koot, and nine each of buhl flower, anderio seed, mootch, and ruswet together, and give about half a seer at a time of it with a quarter of a seer of honey to the horse.

*Another.* Take four chittacks of kurrenj and a like quantity of koot, and boil them with a seer of salt-hi rice, into which put a seer of joghrat or dhye and four chittacks of honey and give it to the horse. Let no gram be given to him for three days; in which time should the physic not happen to prove operative, continue to give it him for a week, and then give him meat and rice broth.

When the disorder has left the horse and you begin to give him gram again, let it be but in a small quantity at first, which increase by degrees daily, until he be restored to perfect health.

## CHAP. XXV.

*On the Cure of a Horse diseased by the SHUKKAK which is called in Indian ZUKH.*

THIS disease arises from foulness of blood and an excess of phlegm; from a bruize which a horse may have received; or an ulcer occasioned from rubbing against wood or stone; from being burnt; or the galling of a rope: and if neglected for any time will be difficult to be cured. It chiefly affects the feet of horses.

*A Remedy.*



*A Remedy.* Put into cold water for a little time the foot that is ulcerated; after which, bray dry ginger, round pepper, dunty, and aploot, of each nine direms, with cow urine, and rub what quantity you judge necessary of it upon the affected part.

*Another.* Warm awk root, dry ginger, fajee, rock salt, sambher, and serk-hoo root, called also Serp-hoka, of each five direms, with cow urine, and rub it on the part ulcerated.

*Another.* Bray six direms of white mustard seed and a like quantity of mooht and pouwar with cow urine, which rub on the ulcerated part.

*Another.* Mix daily for the space of a week together, three quarters of a seer of cow ghee, a quarter of a seer of nim leaves, and six direms of gookerhoo, which pour down the horse's throat.

*Another.* Bray hydrakeffees, kuthh, shytrij bark, and nim leaves together dry, and bind them upon the ulcer, which, by the blessing of God will heal, the hair will grow, and the part affected become perfectly sound.

*Another.* Bray moostanha, alum, and hydrakeffees of each two direms, some of which mix with green wood ashes, diluted with lime juice. This done, cleanse the ulcer with lime juice, spread the diluted ashes thereon, and bind it up. Renew this application for four or five days at the same hour, and the ulcer will heal.

## CH A P. XXVI.

### *On the Cure of a HORSE diseased with the KOOR or SCAB.*

THIS disorder you must know proceeds from heat and foul blood prevailing in a horse's habit, and makes its appearance on the skin.

*A Remedy for it.* Open a vein in the horse's neck, and rub not only the parts most affected with this disease, but his whole body with cow dung and urine mixed with shrab, for this will certainly cure him.

*Another.* Mix rock salt, kurrenj root, white mustard seed, long pepper, and shytrij, of each a quarter of a seer pulverized

pulverized and sifted, with five seer of nim leaf water, and five of cow urine, with which rub the body of the horse.

*Another.* Pour daily for a fortnight down the horse's throat, a seer of roghun with six direms of sajee, and this will cure him. Let the grain given to him be moot, until the disorder be removed.

#### O H A P. XXVII:

*On the Cure of a HORSE for a pustulous breaking out, called in the Indian Language BAEL.*

THIS disorder proceeds from giving a horse much ghee and boiled grain. If these pustules appear upon the fore half part of his body, they proceed from phlegm and rheum, if chiefly upon his back, from bile and heat, and if on his crupper and feet, they arise from wind. If the pustule be of the small kind it will be about the size of an amleh grain, but if, of the large, as big as a walnut.

*A Remedy.* In the first place lance the pustules, and express all the filth and fetid matter contained in them, in place of which fill them up with the juice of zek-kum, or else with the juice of akrek; then mix nine direms of moor tutea, or peacock tutty, with a half a seer of boiled roghun, and rub it upon them.

*Another.* Pound together shytrij, dry ginger, hullileh, bullileh, amleh, and bansa, either dry or fresh, gulloi, oorooni, illachi, bhursir, pitpápera, bhoon reaki, commonly called Cuttai, nim bark, dhái, rye, and kurna, of each a quarter of a seer, and divide the whole into seven portions; one of which boil every day with eight seer of water until it be reduced to one, strain this, and when cool, pour it down the horse's throat in the morning, and it will cure him.

*Another.* Pour six chittacks of roghun behrami, or oil of bastard saffron, down the horse's throat, it will be of service to him, and remove his complaint.

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They say, that when a full fleshed horse is rode hard in hot weather, his blood will ferment, and become foul and corrupted; and that from the prevailing foulness thereof, it will sometimes happen that pustules or Biles will break out upon his throat, and spread themselves all about his neck. The death of the horse, in this case may be apprehended, as the disease, with certain symptoms, is absolutely incurable.

The symptoms in general are, that he will sweat continually; be oppressed and tormented with heat; become senseless and stupified, he will tremble and shake; and his mouth will be dry and parched.

*A Remedy.* Open the pustules with a lancet in the manner already described; in which will be found small grains about the size of mustard seed. If these be opened, and the inside of them appear green, the horse is incurable, and will certainly die; but if, of any other colour, fill the pustules up with brayed clove jilly flower, and then cauterize them.

*Another.* Make an electuary with water of a quarter of a seer of clove jilly flower, and give it to the horse:

There is another kind of heat which affects a horse internally, and causes small pustules to break out upon his body, which grow ripe, and water issues from them. The symptoms of it are, that his eyes will be red and his urine yellow; He will breathe quick and become extenuated.

*A Remedy.* Boil burriya leaves, kehrunni leaves, and bael leaves in water, with which, when cold, rub the horse's body. Then mix hullileh, amleh, and rice, of each half a seer pulverized and sifted, and a seer of sugar together, and divide the whole into seven portions, one of which mix daily with half a seer ghee, and give it to the horse in the morning; it will be found salutary.

## C H A P. XXVIII.

*On the CURE of a HORSE for a Stiffness and Heaviness of Breast.*

THIS disorder which some call Jougireh, and which the natives of India call Burra, proceeds in general from wind or a bad digestion, caused by mounting a horse immediately after he has eat his gram and riding him hard, or taking him a great distance; and when dismounted unbridling him instantly instead of tightening his reins: or from not dressing him properly, whence he will be out of order, and his food will not digest. The symptoms are, that his breast will grow stiff and heavy, and he will not only thence be lame, but quite unable to walk.

*A Remedy.* Anoint his head, neck, breast, and shoulders with roghun kunjed, and chafe them well.

If the stiffness and heaviness of breast shall have proceeded from bad digestion, the symptoms are, that the horse will cough very much; in which case let his breast be anointed with cow ghee, and rubbed over afterwards with warm cow dung and beid anjeer leaves. Let a vein be opened in his breast also, and no grain given to him for three days; after which if he shall have recovered sufficiently, give him daily, for the space of a week, a quarter of a seer of roghun kunjed, and nine dirams of garlick mixed up with a seer of kund, which will be of service to him.

*Another.* Take assafetida, buch, kurroo, ajmood, banfa, amleh, teis, pomegranate seed, rock salt, and dry ginger, of each a quarter of a seer, and a quarter of a seer two chittacks of hullileh, the whole pulverized and sifted; a seventh part of which give the horse with shrab kundi, and pour a seer of that liquor down his throat afterwards. But if that be not procurable, use a seer of honey instead of it, which will answer exactly the same end in relieving the horse.

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If the disorder, however, shall have been of long continuance, and does not submit to the remedies abovementioned, you must cauterize the horse in the breast, near the shoulder blades, and that will effectually dissipate it. You must also be expeditious in administering the proper remedies in this disease; for if you delay, its cure will be rendered very difficult, and the horse will never afterwards properly recover.

If the shoulder of a horse be stiffened or pained from wind, he will become lame in consequence, in which case use the remedies prescribed for a horse disordered with the joughereh, or chest bound, as they will prove salutary: but provided they should not, and the stiffness of the shoulder, and lameness continue, open and fill it with wind with your mouth, so as to make the skin separate from the flesh, and then rub it well with warm grease, which will effect its cure.

If the crupper or hips and thighs of a horse be stiffened from wind, apply the above said remedies, and they will restore their use to him.

#### C H A P. XXIX.

*On the Cure of a Disease which affects a Horse's Yard.*

THIS disorder arising mostly from heat, makes the head of the yard to swell; ejects hot pimples from it, and causes an itch or scab: And if the cure thereof be delayed for any time, it frequently happens that maggots will breed therein.

*A Remedy for it.* Open a vein, which they call in Indian The Tup Vein, in the inside of both the horse's thighs.

*Another.* Sprinkle cold water upon the horse's yard, and anoint it with roghun. Mix nine direm of nim leaves with a seer of dates, and give these to him daily for a week, which will effect his cure.

#### C H A P.

## C H A P. XXX.

*On the Cure of different Kinds of swoln Testicles of HORSES.*

THESE swellings are of several kinds, in those that proceed from wind, the symptoms are, that the scrotum will feel cold and soft, when you lay your hand upon it.

*A Remedy.* Mix aploot and sambher, of each four direms pulverized and sifted, with a quarter of a seer of roghun, and daily anoint therewith the horse's scrotum, and it will reduce the swelling.

*Another.* Give the horse every day about a seer of water, in which fish shall have been boiled, and it will remove the disorder.

If the swelling of the testicles should be occasioned by excess of phlegm, the symptoms are, that the scrotum will be hard, and that the horse will stale with difficulty.

*A Remedy.* Mix long and round pepper, dry ginger, sambher and jokehar, of each six direms pulverized and sifted, with a seer of shrab, which pour down the horse's throat every morning, and it will cure him. If shrab however be not procurable, use assbō or syrrup of honey instead of it, which will answer full as well.

*Another.* Glister the horse every morning for five days, with a seer of bitter roghun kunjed, and it will remove his complaint. Rub his scrotum also with cow dung, and tie it up with bud anjeer leaves.

*Another.* Mix together long pepper, peepulmool, shytrij, dry ginger, jokehar, and choock, of each five direms pulverized and sifted, which give to the horse every morning, and it will do him good. Walk him about twice a day also, and let the common gram steeped in water be given him to eat. During the continuance of this disorder, you should likewise give him kurbi with dry fodder, these being accounted the best in it.

If the testicles be swoln from heat, the symptoms are, that they will be red and hot, watery pimples have broke out upon them.

*A Remedy,*



*A Remedy.* Anoint the scrotum with roghin, and bray kirkini bark, burr bark, or bael bark with water, and rub it thereupon.

*Another.* Pound together nine direms of mooteh, a quarter of a seer of sambher, and a like quantity of jalgobi and soun, and boil them with eight seer of water until it be reduced to one; strain this and make a sherbet thereof with a quarter of a seer of sugarcandy, which pour down the horse's throat every morning for a week and it will effect his cure.

*Another.* Mix nine direms of sugarcandy, a quarter of a seer of honey and half a seer and nine direms of ghee, in two seer of shrab, with which glister the horse.—Continue to do this for three days successively, and the malady will be removed.

The testicles of a horse that shall be swollen from the united effects of wind, phlegm, and bile, be internally matterated, and discover all the symptoms described appearing in swellings produced from each cause separately, are in a very hazardous predicament: This is the worst and most dangerous kind with which they can possibly be affected. Use the remedies however for the cure of it, that have been prescribed as salutary for that of the others, but should they not effect his recovery, let his scrotum be opened and the matterated pus exsuded; peradventure he may thence recover, tho' God knows best.

### CHAP. XXXI.

*On the Cure of a HORSE that alternately draws up*

*a Testicle and lets it fall again.*

YOU must know that when blood and phlegm are united in the temperament of a horse, they contribute to produce this disorder: and likewise that the leg contiguous to the testicle thus affected, will become lame.

*A Remedy.* Open a vein in his thighs near the testicles and anoint them with oil. This done boil cow dung and cow urine with oil and salt together, which when taken off the fire, place a while beneath the testicles that the va-

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pour

pour from thence exhaling may operate upon them. — This is an excellent fomentation and will have a very salutary effect. Then pound together a quarter of a seer of ghulagaat with a like quantity of pomegranate bark and half a seer of dufmool, which boil in 12 seer and a half of water till it be reduced to one and a half, and when cool pour into it some roghun kunjed, and glister the horse therewith, it will cure him.

*Another.* Take six chittacks of aploot, four of each of long pepper and butteis, and nine direms of each of jokehar and assafetida pulverized and sifted, which divide into seven portions and give one of them daily to the horse mixed with six chittacks of roghun kunjed; his testicles will thence be restored to their natural size, and himself to perfect health. Let doob at this time be given him to eat and well water to drink, they being the most wholesome.

The cure of this disorder should be carefully attended to in the very first stage of it; for if it be neglected any time, the urine and dung will be obstructed, the horse's loins will grow stiff, he will wholly abstain from eating, and finally make his exit.

#### C H A P. XXXII.

*On the Cure of a Horse whose Hoofs have been worn away; and on the Remedies proper for his Pasterns, Legs, and Knees.*

This CHAPTER is divided into two SECTIONS.

1<sup>st</sup>, *On the Cure of a Horse whose Hoofs have been worn away.*

YOU must know that when a horse is rode over hard or stony ground without shoes, his hoofs will wear away, and if care be not taken in time to prevent the consequence, it will so fall out that he will be quite disabled from walking, and altogether incapable of laying his feet to the ground. The symptomatic signs of this ma-



lady are, that when you lay your hand upon a hoof affected therewith, it will feel cold, and not the least degree of heat be perceivable in it.

*A Remedy.* First wash the hoof very clean and examine the inside of it narrowly, casting out any pebbles or filth which may have collected therein. This done, take hydrakeffees, bellader, and gouroochun seed, of each a quarter of a seer pulverized and sifted, which spread over and put into the hoof with kaiphel, behaili, and honey, and bind it up with a cloth to prevent the medicine from falling out. Continue this application for three days, and it will have a very good effect.

*Another.* Mix together a quarter of a seer of honey with the same quantity of jaggery, and spread this upon the horse's hoof; under which place a fire till the medicine dries and adheres to it: when it is grown cold, prepare a leather shoe upon which having sprinkled some pounded amleh, fix it upon the hoof; you may then put an iron shoe as usual over this, and the hoof will in a short time recover its natural density.

*2d, On the Cure of a HORSE whose Pasterns are  
swoln from Wind.*

THE symptoms of the severe painfulness of this disorder are, that the horse will be unable to lay his feet to the ground with firmness, but will walk lamely and go upon the tips of his hoofs.

*A Remedy.* Anoint the pastern affected with roghun rasena and bind it up, after warming it with fire, with the leaves of angul or arund made hot. Do this for three days successively, and it will reduce the swelling.

*Another.* Mix a quarter of a seer of rock salt and some fresh kewar together, which bind upon the swoln pastern; but if this prove ineffectual, open a vein in the part affected, and it will reduce the swelling.

If the legs and knees of a horse be swoln from wind, use the same remedies for their cure, as prescribed for a swelling of the pasterns, they will have a similar effect.

If the lower joint of the knee become larger than usual, and hard and solid as a stone, it will make the horse halt and go lame. *For the cure of it therefore, take rock salt, sajee, common salt, hydrakellees, toomeri, that is, round kuddoi, dry ginger, and long and round pepper, of each four direms pulverized and sifted, which mix with hot juice of serk-hu and bind warm daily upon the part affected; this will reduce the tumor.*

### C H A P. XXXIII.

*On the Cure of a Horse for a scabby Tail.*

THIS arises from foul blood. Hot freckles or scabs will break out on the bone of the tail, and these will engender maggots which will encrease the torment of a horse.

*A Remedy.* Draw blood from a vein of the tail bone and anoint it with oil; and give the horse every morning for a week a seer of dates, with a quarter of a seer of nim leaves, which will remove the complaint.

### C H A P. XXXIV.

*On the Cure of undefined Diseases to which HORSES are subject.*

THESE diseases affect a horse mostly in hot weather, and are called by the Indians Shābi, and also Kehar: They are of several kinds. In one a horse will sometimes for a considerable period breathe very quick without ceasing; and sometimes, on the contrary, he will breathe as proportionably slow. His body tho' apparently healthy, will be always hot, even though he be picquitted under a cool shade: The veins of his armpits will beat violently, his whole frame will be dry and parched, his feet somewhat swoln, and his pasterns inflated with wind; and when you turn up his eyelids, they will appear yellow. In another the yard of a horse will be swoln, and hang constantly out of the sheath into which he can by no means draw it. He will have no inclination for food, be senseless, stupified, and restless.



less, for sleep will not deign to visit him. His tail will turn crooked, he will breathe very long, and be continually yawning. In another, his mouth will be heated to such a degree that it will absolutely burn your hand if you lay it in it. His tongue and palate will be parched from violent heat; and if you place him in the moonshine, he will not stand in it, imagining it, from the excessive heat he is tormented with, to be the rays of the sun, but seek a shade. His senses will leave him; he will breathe hard at night, his body will be hot and dry, and his thirst so violent as not to be asswaged by any quantity of water he may drink. His face will be somewhat swoln, and the skin of his eyelids so stiff, that they cannot be turned up without difficulty, and when they are, the inside of them will be white intermixed with black spots. He will smell the ground very much, laying his mouth and nose upon it, from whence will issue a rheum resembling pus; and turn and writhe his neck and sides, the disease being seated in the latter. His neck will sometimes be crooked; he will lay his head upon the ground; yawn immoderately and be unable to walk. In the morning he will breathe very much, and gently paw the ground with his feet; and though he will feed plentifully, he will nevertheless be emaciated. He will be much pestered with flies, and his urine will fall by drops from him; and the hair of his body will come off, if you do but slightly pull it. His belly will be purged, and his dung, which will proceed like water from him, make a rumbling noise therein; and a vast quantity of saliva, will issue from his mouth. If a horse, therefore, that discovers these symptoms be not attended to with care, and have proper remedies prescribed to him in the first stage of their appearance, he will not live. A skilful doctor hence is highly necessary, who will by no means suffer a horse having this disease upon him to be picquitted among other horses, lest, being pestilential and contagious, it should communicate itself to them.

*A Remedy,*

*A Remedy.* Pound together rock salt, ginger, long and round pepper, hullitch, amleh, cardamums, cinnamon, timalputtery, and affafetida, of each nine dirams, and an equal weight of kannodli, bund, mahabund, chook, rekkik, sajee-kehar and jokehar. Pound likewise a quarter of a seer of sheeshm-wood, and a like quantity of deudar, and boil them with four seer of water until it be reduced to half a seer, in which mix the above said medicines, and give it to the horse, it will be of service to him.

*Another.* Give a quarter of a seer of nim leaves with a seer of dates to the horse, and pour daily down his throat for the space of a week about half a seer of nim leaf juice; it will be serviceable to him and remove the disease.

C H A P. XXXV.  
*On the Cure of a Horse for a Snake Bite, and the Means to acquire a Knowledge of it.*

THE symptoms are, that the horse's tongue will be dry, and his jaws clos'd up or lock'd in such a manner that they cannot be opened by any means. If his tongue be green, he is curable, but if it be not, as follows

*A Remedy.* Sprinkle cold water in the first place all over his body, and if the hair do not in consequence stand erect, it is a sign that he will recover. Lose no time, however, in cupping and drawing blood, from the snake bitten place, and if it be where a vein can by any means be opened, delay not to do it. This done spread oil and rock salt immediately on it, and pour down the horse's throat, choulaiye juice with round pepper and oil. It will also be proper to give him nim leaves and oil.

C H A P. XXXVI.

*On the Places wherein it is improper to keep a Horse, if you do, he will become Mad.*

MEN of skill and experience in things of this nature have insisted, that you should not, by any means, keep a horse, no nor even picquit him in any of the following



ing places: first, in an empty house which no person has ever yet inhabited; in decayed or desolated buildings; in a burying ground or a place where a man shall have been murdered:—And next, in any place where Indian idolaters have been burned; in an idol temple; or where four roads meet; because they say that in places such as these, Demons and Genii do present themselves; and that whenever a horse shall see any of them, he will turn mad, grow senseless, stupid, and cast himself upon the ground, and his eye-balls will start from their sockets; and the greatest evil attending him will be, that no one can possibly judge with any certainty what it is ails him; nor thence be able to prescribe any thing for his relief. Remember, however, that a horse thus tormented and agitated, having no kind of symptom beside of any common or accidental disorder, is *Demoniac Mad*: he hath seen a Demon: you must immediately separate him from among other horses; for should they be accustomed to see him in this deplorable condition, his madness, as a contagion, will communicate to them; and they will likewise turn mad.

They say, however, that the proper remedy for it is, the reading of the Koran, and ejecting with pious fervor, some devout ejaculations; and that thence the demon will take flight from the body of the horse, his madness will subside, and he will be restored to health.

#### C H A P. XXXVII.

*On different Remedies for various Complaints and Disorders which HORSES are subject to; describing also the Physic and Aliment which will fatten them, and encrease their Strength.*

This CHAPTER is divided into EIGHT SECTIONS.

1<sup>st</sup>, *On the Medicine proper to be given to a HORSE, as a Whet to encrease his Appetite.*

TAKE ginger, round and long pepper, the bark of shytrij, hullileh, bullileh, amleh, daiberung, kust shirin, kushniz,

kushniz, tuj, pipulmool, the bark of serk-hoo, zerd chobe, dehmaha, teis, dry banfa, bhaurunji, kurwaunt, malkun-guni, kerrachahl, ammiltas, ajwalyn, deudar, anool, serfoon, tumbool, ajmood, black and white zera, and pitpàpera, of each nine direms pulverized and sifted; twenty-seven direms of which give daily to a large horse, and eighteen to a middle size one; if his dung should be soft, this will harden it, remove all gripings of the belly, and make him fat and vigorous.

If these medicines be given to a horse mixed with cow urine, they will remove phlegm, rheum, and cough, and kill and expel the worms that may be in his belly: And if with ghee, they will expel wind and bile. Should he be affected also with a quinsy; or any other distemper in the throat, they will upon application, remove it.

*Another Kind.* Mix cow urine, buch, gulloi, banfa, and both kinds of kuttái, the erect and prostrate, of each nine direms pulverized and sifted, which give daily to the horse for a week, with nine direms of nim leaves; it will expel rheum and phlegm, and remove a cough that shall have held out obstinately against all other medicine. About a quarter of a seer of this, therefore, given daily to a horse as a whet, will be of great service to him.

*2d, On the Medicines which they inject up a Horse's Nose to remove Distempers.*

THE same medicines which are used to expel wind arising from giving too much fat, ghee, and oil to a horse to eat, will be proper in this case; and in order to remove rheum and phlegm, it will be best to use shrab kundi mixed with the juice of the leaves of bábuchi, the leaves of kuttái, and cow urine.

*3d, On the several Kinds of Purges proper to be given to a Horse.*

POUND ráfena, dry ginger, long pepper, baube-tung, buch, chettrachal, chyemud, pudmuk, chouk, moothek,



moothek, pipulmool, bhaurinji, mujjeat, aploot, zerd chobe, goolu, butteis, sambher, dehmaha, banfa, tekhami niloufer, and googul, of each one direm and a half, which boil with eight seer of water until it be reduced to one; strain this, and when cool pour it down the horse's throat. Continue to do this for a fortnight, it will expel wind and phlegm from a horse, entirely cure him of a quinsy, or any other complaint in the throat, and sharpen his appetite.

A horse too by taking this purge will recover from a dangerous distemper, called in Indian Bikak-hab, the symptoms of which are, that he will be entirely deprived on one side of the use of his limbs. It is also very good for the reduction of all kinds of swellings.

*Another kind.* Pound daily for a fortnight two direms of each of hullileh, bultileh, amleh, saad, shytrij bark, ginger, tereiman, kehrooast, pitpápera, bhounrheaki, apple peeling, kerbána, and dhauveri, and boil them with eight seer of water until it be reduced to one, which power, when it is cool, down the horse's throat; it will entirely remove every particle of bile and heat, which he may be troubled with, and purify foul blood. This purge will carry off a fever also; and is very useful for the cure of swellings, prickley heat, and the itch or scab.

*Another kind of Purge very proper for the Expulsion of Rheum and Phlegm.*

To make this, take long pepper, kust sherin, shytrij bark, saad, goolu, buch, chalgoteh, kurru, the bark of the roumerek tree, asgund, and nim bark, and pound them together; and boil daily for a fortnight three direms of each with eight seer of water until it be reduced to one: Strain and mix four chittacks of honey with this, and pour it down the horse's throat, it will carry off every disorder arising from rheum and phlegm; create an appetite; remove any swellings with which he may be affected in the nobler parts; and in a word, restore him to perfect health.

*4th, Describing the Medicines proper for glistering*  
*a HORSE.*

MEN of skill and experience affirm that there is nothing better for removing and curing the disorders which affect the hind parts of a horse than glistering. Some administer purges simply by way of glisters, some mix grease or fat along with them, it being found beneficial, yet fat alone is not altogether so salutary.

The best time to give a horse a glister is in the morning. Make him first drink water plentifully and afterwards perform the operation. The medicines used in glisters are of many kinds: but the most common is compounded of six direms of rock salt pulverized and sifted, mixed with a seer of roghun kunjed and a seer of water.

*Another kind.* Mix 27 direms of white mustard seed and the same quantity of the grain of sesame, with three seer of dufmool; divide these into three portions and pound them, one of which boil every day with eight seer of water, till it be reduced to one and a half, and when cool, glister the horse therewith.

*Another.* If the belly of a horse be affected much with heat, mix ten direms of sugarcandy, eighteen of honey, a seer and nine direms of oil, and two seer of milk together, and glister the horse therewith, it will be of great service to him.

It is also good to glister a horse that is jaded with much running, or has freckles of heat broke out upon his body, as it will refresh and restore him to health and vigour.

*5th, On the Methods of giving Mukyl called in Indian*  
*GOOGUL, to a HORSE.*

THEY say that rheum, wind, and phlegm, prevail in the habit of a horse in the rainy season, for which reason he loses his appetite and becomes ill and indisposed. No remedy, therefore, is at this time more salutary for him than mukyl or gum, but the kind proper to be given him should be yellow and in grains.

Pound



Pound together five direms of mukyl and eighteen of each of hullileh, bullileh, and amleh, which boil in four seer of water until it be reduced to half a seer; strain this and pour it down the horse's throat; and continue the practise for nine days, and it will free him from every complaint.

Again, if a horse be indisposed from wind, pour a quarter of a seer of pulverized and sifted googul with half a seer of cow urine down his throat; and his indisposition will be removed: If affected with heat give him a quarter of a seer of mukyl with eighteen direms of honey, and half a seer of oil, which will carry it off.

*6th, On the Methods of giving Buffalo Horn to a Horse:*

IT is necessary whenever you intend to give this to a horse that you should previously keep it a night and a day in very moist earth or mud; after which reducing it to powder by filing, put some honey among it, and place it in a new earthen pot, the mouth of which close well and bury it in such a manner under fire, that the filings of the horn may be compleatly reduced to ashes. This done take them out and mix an equal quantity of each together of dry ginger, long and round pepper, saad, shytrij, rock salt, gulloi, and sajee kehar pulverized and sifted, and add thereto a double quantity of the whole of the horn ashes, which give for three weeks to the horse. The first week with mukyl, the second with sugar, and the third with ghee: by the weight of five direms the first day, ten the second, and fifteen the third; and twenty direms daily for the remaining term: This will remove every complaint and disorder proceeding from wind and phlegm. These medicines are also very proper to be given to a horse that is chest-bound or has the jougherch. They will likewise reduce swoln legs, from whatever wind proceeding, and cause the hair of the body to become sleek and shining.

Persons skilled in this art have affirmed, that these medicines given with buffalo horn to a horse, are an universal restorative, as they will restore him to health when

when even almost at his last gasp, and cause him to grow fat.

7th, *On the Methods of giving Garlick to a HORSE to eat.*

IN cold weather, garlick is very good for a horse; but it should on no account be ever given to one of a hot and bilious habit: In cold weather, however, it may be given him with propriety and advantage to one in whom wind and cold shall have the ascendancy. To a large horse it should be given for three weeks: on the first day a quarter of a seer, increasing the quantity nine direms daily till the expiration of that period: To a middle size horse it should be given for four weeks: on the first day nine direms, on the second an increase of four more, and so on as above till the end of the term prescribed: And to a small one give five direms on the first day, which increase daily by two and a half more till the limited time be expired, which should not exceed five weeks.

If garlick be given to a horse in order to strengthen and fatten him, it should be done with shrab, fat, and meat, as these are naturally strengthening; but if to expel wind, it will be best to give it him with half a seer of cow ghee or roghun kunjed, being the most proper for the expulsion of wind and worms: for the latter will in consequence die, the wind be expelled, and the horse's appetite will increase.

If it be given to a horse to carry off phlegm, it should be done with a purge of hullileh, bullileh, and amleh.

If given to a horse with ach-hun, it will cure him of a pain in the bowels, or the gripes: and if with cow urine, it will reduce a belly swollen from weakness and extenuation, and restore it to it's natural size.

8th, *On the Methods of giving a HORSE Sajee Kebab to eat.*

THEY say, it is proper to give a horse sajee for carrying off wind, phlegm, and bile; to a large one three direms, and to a small one, two and a half.

when

rainy



rainy season, it will be best to give it with roghun surfuf, but at any other time with cow ghee. The advantage of giving sajee to a horse is, that it will restore to its natural state vitiated blood, and renovate that dried by heat and inflammation.

If it be given in the morning to a horse boiled with hublileh, bullileh, and amleh, it will ease him of weariness and fatigue.

If you wish to fatten a lean horse, boil daily for the space of three weeks, two seer of rice with ten seer of milk, with which mix a seer of ghee, and a seer of honey, and give it to the horse; this will make him fat, and increase his strength. Give him also four direms of the kernel of kevauneh seed, and nine of baubutchi seed, with a seer of shrab kundi in the morning, and if he be left with a female, he will not decrease in vigour.

#### CHAP. XXXVIII.

*On Marks which Men of Skill and Experience have always esteemed fortunate.*

THESE consist of various lines, which are found upon the lips and other places of a horse. But with respect to those that are in his nostrils, resembling the lines upon the palm of a man's hand; Connoisseurs in this art have affirmed, that if they be in the shape of a bow, or in the form of a fish, the horse having them, will be a very fortunate animal. Wherever he may be his master will daily increase in prosperity; become rich and famous; have many horses at his command; and his happiness will never meet with any diminution. And, if he goes out to battle, he will assuredly be victorious over his enemies, and conquer by the blessing of God.

The END.

rainy season, it will be best to give it with rosin tar-  
ful, but at any other time with cow grease. The ad-  
vantage of giving tallow to a horse is, that it will restore  
to its natural state vitiated blood, and renovate that  
dried by heat and inflammation.

If it be given in the morning to a horse dabbled with  
hubbub, bellish, and such, it will ease him of wear-  
nets and lameness.

You will to fatten a lean horse, boll daily for the  
space of three weeks, two loaves of rice with ten pints of  
milk, with which mix a pint of grease, and a pint of ho-  
ney, and give it to the horse; this will make him fat,  
and increase his strength. Give him also four shovels  
of the kernel of rivanched seed, and nine of pabuchin  
feed, with a quart of fresh kum in the morning, and if  
he be less than a female, he will not decrease in vigour.

## C H A P. XXXVIII.

On Marks which Men and Horses bear.

THESE are the marks which are found  
upon the legs and feet of a horse. But with  
respect to those that are on the body, respecting the  
lines upon the palm of a man's hand, Considerations in  
this are here affirmed, that they be in the shape of a  
bow, or in the form of a hill, the horse having them,  
will be a very fortunate animal. Wherever he may be  
his master will daily increase in prosperity, become  
rich and famous; have many horses at his command;  
and his enemies will never meet with any diminution.  
And if he goes out to battle, he will surely be vic-  
torious over his enemies, and conquer by the blessing  
of God.

THE END.



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